

## PROSKAUER ANSWERS COUNCIL ON CHARGE OF DUAL LOYALTY

**Special** NEW YORK—Without mentioning the American Jewish Council by name, Judge Joseph Proskauer, president of The American Jewish Committee, in a letter to The New York Times, answered charges of dual loyalty made at the conference of the Council for Judaism in St. Louis. Judge Proskauer repeated demands he made before the annual meeting of his organization that the arms embargo be lifted and a UN force be sent to enforce peace in Eretz.

"As I write these words the press is carrying conflicting accounts of the implications for Jewry of the partition of Palestine, the letter began. "As president of the American Jewish Committee I deem it important that there should be a clear statement of what I believe to be the philosophy and attitude of the American Jew.

"We are told by the anti-Semite, through malice, and by some small sections of American Jewry, through confusion, that this partition has created a problem of possible inconsistency between our obligations as Americans and as Jews. There is no such problem. Five years ago our committee stated: "There can be no political identification of Jews outside of Palestine with whatever government may there be instituted." These words state an axiom and remain true today. The Jews of America suffer from no political schizophrenia. Politically we are not split personalities, and in faith and in conduct we shall continue to demonstrate what the death rolls of our army on many a battlefield have attested, that we are bone of the bone and flesh of the flesh of America."

Referring to his request for repeal of the arms embargo and for the UN force, Judge Proskauer wrote:

"This is not merely a pro-Jewish position. This is a pro-American position and a pro-United Nations position. Nor must we forget our ultimate. That is, in the words of Dr. Weizmann, a state where Arabs do not dominate Jews and Jews do not dominate Arabs. There is a great basis of good-will between right-thinking

Arabs and right-thinking Jews in Palestine upon which the structure of two such states can be built.

"This statement, I believe, raises a standard to which every right-thinking American, Jew or Christian, and every right-thinking supporter of the United Nations can with confidence and high hope adhere."

## Frisch Calls Council Action Blackmail

**Special** NEW YORK—Daniel Frisch, vice president of the Zionist Organization of America, and member of the World Zionist Actions Committee, speaking to the national executive committee of the Z.O.A., strongly denounced the American Council for Judaism, saying that its recent convention was called "for the purpose of intimidating and blackmailing American Jewry into deserting the cause of Jewish statehood in Palestine and to ally themselves instead with the Fascist and Nazi forces now attempting to undermine the decision of the United Nations and thus prevent the implementation of partition."

"At no time in Jewish history," he asserted, "did any group of Jewish informers so recklessly and unjustifiably reflect upon the patriotism of the Jewish community." Mr. Frisch termed members of the Council as "anti-Semitic Americans born of Jewish parents."

"The damage," he continued, "caused by such Council statements would be of a nature not worth while mentioning were it limited to the effectiveness of the so-called Jews who are members of this group. Unfortunately, the non-Jewish world may not know

## Help Needed Now



GOLDA MYERSON

## Silver Rushes to U. S.; Weizmann May Return

**Special** JERUSALEM — Rabbi Abba Hillel Silver has cut short his planned months' long stay in Palestine to return to the United States to direct the Jewish Agency's negotiations with the U.S. State Department.

Before leaving Rabbi Silver issued a strong statement in which he told of the fear of Palestine Jews at the inaction of the United States, leader in the drive for the partition vote, in the present situation.

From London it is reported that Dr. Chaim Weizmann will return immediately to the United States on an important mission.

their insignificant numbers and their lack of standing in the American Jewish community."

## 'Don't Be Too Late', Pleads Golda Myerson

By G. M. COHEN

CHICAGO—"Don't be too late, I beg of you."

With these words blunt-speaking Golda Myerson stood before the leaders of the U. S. Jewish community and with no affectation and in a grainy voice that could almost be described as rasping told the simple, but intensely moving facts of the conflict in Palestine.

"All we ask is the possibility of going on with the struggle," she pleaded before the delegates to the General Assembly of the Council of Jewish Federations and Welfare Funds here Sunday.

**Decision Rests With U.S. Jews**

Mrs. Myerson, who said that to her sorrow she was not in the front line with her daughter in the Negev and with the other sons and daughters in the trenches, asked for a sum of \$25-30,000,000 from American Jewry now.

"You can decide whether we will be victorious or whether the Mufti will win."

But there was no trace of beg-

ging in the Jewish Agency leader's voice.

"There will be no white flag of the Jewish community in Palestine raised for the Mufti," she declared.

**How 35 Were Ambushed**

Mrs. Myerson told of the ambush of the 35 Haganah men last week near Kfar Zion. For seven hours the small band fought off hundreds of Arabs. The final survivor died with a stone in his hand, his gun out of ammunition, she said.

The audience was moved by the speaker. One delegation from a Texas city vowed that it would raise \$500,000 this week and present it to Mrs. Myerson. When Bert Sicanoff, of Indianapolis, as loyal a Zionist as there is, shook hands with Mrs. Myerson after her talk, he was almost in tears.

**Must Kill All To Win**

Mrs. Myerson declared:

1. The Mufti (she continually used the name of the Mufti whenever she spoke of the Arabs) knows that to destroy Jewish independence he must kill the 700,000 Jews of Palestine.

2. A total of 20,000 Arabs has already been evacuated, but even if they could, no Jews would leave.

3. Despite the 300 Jewish dead since partition was voted, the Arabs in the country know they're not beating the Jews. The Jews are not despairing.

## Telegram Barrage Stirs Washington

**Special** WASHINGTON, D.C.—A barrage of telegrams descended this week on congressmen and government officials as the tempo of the attack on the arms embargo was intensified by word and letter.

The critical situation in Palestine has brought a drive from all sources sympathetic to a Jewish Palestine.

Rabbi Silver is expected here next week as also is Dr. Chaim Weizmann.

## Silver Retains Lead In Poll For 10 U.S. Jewish Leaders Of 1947; Proskauer Follows Closely Only 2 Votes Behind

The friendly contest being conducted in the NJ Post to name the ten outstanding U. S. Jewish leaders was drawing to a close this week, with only little shuffling about made by the heavy voting in the past week.

Voting will end at midnight Saturday, Jan. 31, and votes postmarked before that time will be counted.

The one change in the past week is the replacing of Rabbi Israel Goldstein by Louis Lipsky.

Retaining first place was Rabbi Abba Hillel Silver. He was followed closely by Judge Proskauer, who was only two votes behind the Zionist leader.

In third place were Henry Morgenthau Jr., and Emanuel Neumann. Fourth place, too, was a tie between Herbert Lehman and Stephen S. Wise.

Louis Lipsky was in seventh place and Frank Goldman and Rabbi Joshua Loth Liebman tied for eighth. Fighting for inclusion in

the first ten were Albert Einstein and Rabbi Maurice Eisendrath.

Voters who failed to select a full ten persons were disqualified.

Votes were cast altogether for thirty-eight persons. Mrs. David Levy was the lone woman to receive any votes.

The following ballot may be used by readers who have not as yet voted.

"Here are my choices for the ten most important Jewish leaders in the United States for 1947:"

- 1 \_\_\_\_\_
- 2 \_\_\_\_\_
- 3 \_\_\_\_\_
- 4 \_\_\_\_\_
- 5 \_\_\_\_\_
- 6 \_\_\_\_\_
- 7 \_\_\_\_\_
- 8 \_\_\_\_\_
- 9 \_\_\_\_\_
- 10 \_\_\_\_\_

## WISE HITS COUNCIL, DENOUNCES 'CONTEMPTIBLE HIRELINGS'

**Special** INDIANAPOLIS—Without naming the organizations, but declaring that sometimes they meet in St. Louis, Rabbi Stephen S. Wise hurled the thunder of his words at the American Council for Judaism and their "contemptible hirelings" in an address before the Beth El Men's Club here. He inferred that members of the Council were cowardly, unworthy Jews, and said they were Jews in quotation marks.

Rabbi Wise said that many persons in the audience would live to see a great Jewish state, which would abide by the words of the Hebrew prophets. He said that the state would be a for-

ward-looking, liberal, socialized state.

In the question period, Rabbi Wise declared that the Zionist Organization of America would not run Palestine, but that its own citizens would determine its policies.

## Will B'nai B'rith Straddle Question Of A. J. Conference Saturday?

**Special** NEW YORK—What probably will be the deciding factor in the continuation of the American Jewish Conference (Assembly) will take place here Saturday when the B'nai B'rith commission to decide on participation in the new organization meets here.

The Commission is composed of sixty-five leaders of the order.

Hardly anyone expects the B'nai B'rith to drop out of the Conference. Yet that does not mean that there won't be a terrific fight when the elements opposed to joining the new body begin to marshal their arguments.

But the fact that Henry Monsky was the original convener of the Conference, and the fact that at the fourth session in Chicago late last year all the B'nai B'rith points prevailed, indicate that the lodge could hardly drop from the body.

Yet it is highly possible, and most acute observers think that this is what the commission will decide, that the commission actually will straddle the question. Something like "We'll come in if others do," these critics feel, is what the decision will be like.

If such a decision were to emanate from the meeting Saturday the hard sledding the new As-

sembly is encountering, would only be strengthened. As it is, thus far, only a few national organizations have indicated their willingness to participate in the Assembly, while the American Jewish Committee has repeated its stand against the Conference, and The Council of Jewish Federations and Welfare Funds, while not taking any decision, has indicated that it feels that the Conference will duplicate much of its own work.

The Commission which meets here will be composed of officers of the order, and five members each selected from the district.



## Between You And Me

by BORIS SMOLAR

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SOME of the pro-Palestine groups which are inserting full-page advertisements are being investigated quietly . . . The investigation is attempting to establish what proportion of the funds which these groups collect is actually being spent for the purposes indicated in their ads . . .

### DOMESTIC MOODS

Some of the leading American newspapers may refuse to accept further ads from certain groups which are not considered legitimate representatives of the official Zionist movement in this country . . . The sentiments of Jewish youths in America who are not Zionist is reflected in a study on group dynamics made by the Massachusetts Institute of Technology . . . When presented with six courses of action open to American Jews in the face of anti-Semitism, the non-Zionists chose first to "join with liberal non-Jews in promoting tolerance and good will" . . . Their fifth choice was to "help build a Jewish Homeland" . . . The Zionists placed "help build a Jewish Homeland" first . . . Nevertheless, the same study shows that within a short period the Zionist unit at Harvard University grew from 40 members into a group of over 250 . . . Questions relating to the emigration of American Jewish youths to Palestine reveal a considerable measure of inner conflict, even among Zionists . . . Such Zionists as have decided to settle in Palestine have no hesitation in urging a large-scale emigration of American Jewish youth . . . But a psychological analysis shows that other Zionists are caught in a conflict between forces making for conformity with general American culture and those aiming at a more distinctively Jewish life . . .

INTERESTING light is thrown on the forces financing some anti-Semitic groups in the United States in "1000 Americans" by George Seldes, just published by Boni & Gaer . . . The author is essentially a propagandist, but his book is apparently based on well-verified facts . . . Otherwise, it would be vulnerable

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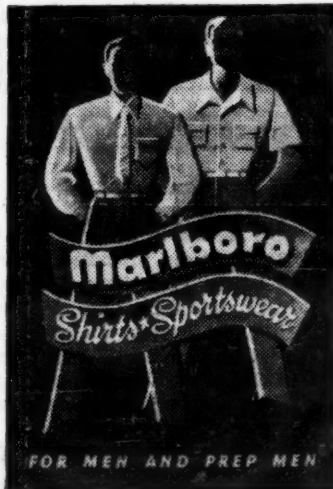
By NATHAN ZIPRIN

SCOOP—The story behind the Arab boast that 4,000 Britons had enlisted to fight against the Jews in Palestine is one of the most sordid in Britain's post-war history . . . It has the elements of a scandal which may have serious repercussions on the international scene . . . The enlisted are anti-Semites and fascists who were picked by Mosleyite leaders in England . . . These fanatics not only consider themselves the vanguard of a crusade to crush the remnant of European Jewry through nullifying the UN partition decision but the core of a "Storm Troopers" force which its leaders hope will ultimately seize control of Britain itself . . . Scotland Yard has evidence that these men are to receive military and ideological indoctrination from German Nazis who were operating in the Arab countries during the war . . . They expect to augment their strength with recruits from the reactionary Poles in Palestine who served under General Anders . . . Mufti agents have sold them a bill of goods in the form of a promise that they would be given key political and military posts . . . The larger scheme, hatched by the Mufti, is to make Palestine the center for the revival of nazism and fascism and to organize the Arab states into a fascist bloc vis a vis the Eastern and Western blocs . . . The Arab bloc will try to maintain intimate relations with Franco, Peron and fascist-minded countries . . . Only Bevin's keen animosity and personal opposition to the establishment of a Jewish state has kept the matter from being exposed in all its ugliness . . . Bevin's antagonism to a Jewish state is, incidentally, the result of an obsession . . . He fancies Jewish communists were behind the opposition which developed against him in the transport workers union . . . In fact the only Jewish transport workers in England, Berl Locker once told this writer, are the taxi drivers, and their number is insignificant . . .

### BIOGRAPHICAL NOTE

Karel Lisicky, the chairman of the U.N. Palestine Implementation Commission, is a Czech . . . He is about fifty-five, a career diplomat and belongs to none of the Czechoslovakian political parties . . . He is familiar with Palestine's problems, having been a member of the Mandate Commission of the League of Nations . . . He is the solid, serious and sober type of man one so frequently encounters in Czechoslovakia . . . He can be trusted to be thorough and conscientious . . . Some observers feel he is some-

values in our land" . . . This was done in appreciation of the play "Shylock and His Daughter", which has been playing to packed houses at the Art Theatre for the past several weeks . . . The author of the play is a Palestinian dramatist, Ari Ibn Zahav . . .



## K.K.K. ON POSTAL CARDS CAUSES STIR—IT'S SUNDAY SCHOOL MARM'S INITIALS

Special

Philadelphia—A Ku Klux Klan revival scare sent the Philadelphia Jewish Community Relations Council through its paces here last week. However, it only turned out to be a meeting of a Sunday School class.

The alarm originally was raised when postal authorities noticed a number of penny postal cards being sent through the mails and signed with the initials, "K.K.K." The message invited the receivers to a meeting at a private home in South Philadelphia.

Since the postal cards were all addressed to women, it was at first believed to be a publicity stunt for the motion picture "The Burning Cross," an expose of the K.K.K. currently playing at a local theatre.

Upon investigation, it was found the initials merely identified Mrs. Katherine K. Kirk, of Yeadon, Pa., popular secretary of the Sunday School class at the Fourth Presbyterian Church. Her initials apparently were well known to members.

Hereafter Mrs. Kirk promised, all meeting notices will bear her full signature.

what pro-British . . . I am inclined to believe in his desire to be fair . . . I have faith in the sterling qualities which characterize the Czechs . . . Nor can the Czechs have forgotten Brandeis' and Wise's cordial cooperation with Thomas Masaryk . . . It will be an interesting twist of fate if a Czech would live in world history as the liberator of the Jewish people . . .

YICHUS—Hebrew was among the five languages Bernard M. Baruch could read and converse in during his student days, John Hersey tells in a recent issue of the New Yorker . . . This writer has a letter from Baruch ascribing his material and spiritual success in life to the restraining influence of his mother . . . The letter takes on added significance in the light of Baruch's disclosure that whenever his mother saw him off to a party she would tell him "Remember, son, the blood of princes flows in your veins. No one is any better than you, but you are no better than anyone else until you prove it." . . . Baruch's sagacity has gained him the distinction of being America's ace adviser in peace and in war . . . He draws his wisdom from deep and ancient wells . . . His mother claimed descent from King David and on the paternal side he believes himself a descendant of Baruch the Scribe, author of the Book of Baruch in the Apocrypha . . . And he is proud of his "yichus" . . .

LEBANON—By a ruse that was as transparent as it was vicious the American University of Beirut has driven out approximately sixty Jewish students . . . This was accomplished by an order of the Lebanon Government expelling the students . . . Usually such a move elicits at least some form of reaction from the countries whose citizens were affected . . . Yet in none of the newspapers we read has there been reported any government reaction to this outrage . . . Nor has a word been heard so far from the Rockefeller Foundation and the other American foundations on whose support the Beirut university is completely dependent . . . But New York State has a stake in the issue . . . The American University in Beirut functions under a charter granted by the State of New York . . . New

## UN Body Backs Down On Force, British Refuse

Jewish Telegraphic Agency

LAKE SUCCESS—The United Nations Implementation Commission, for the time being, will not ask the Security Council to send an international armed force to Palestine, it became known here as the Commission started to draft its monthly report to the Security Council.

The general sentiment in the Commission was that the report should avoid making any recommendation on the question of Palestine security, but should confine itself to a day-to-day account of the Commissions work supplemented by a chronological narrative of what has been going on in Palestine. It will then be up to the Council to draw its own conclusion.

It was stated that the Philippine resolution urging the Implementation Commission to ask the Security Council for action to maintain peace in Palestine has been permanently withdrawn. It was explained that the Commission can nevertheless approach the Security Council on the subject at any time, but such a move in the immediate future was deemed unlikely.

The Commission will also take no action on the British refusal to withdraw from a port in Palestine by February 1 to allow immigration on the ground that the Assembly resolution calling for such a move merely called on Britain to make an effort to do so. The statement made last week by Sir Alexander Cadogan is interpreted by the Commission as evidence that Britain is unable to comply with the Assembly request.

Britain does not intend to admit into Palestine more than the present quota of 1,500 Jewish immigrants a month until the termination of the Mandate, Cadogan told the Commission. He added that the British navy will continue to intercept all ships carrying "illegal" Jewish immigrants to Palestine until the Mandate is surrendered.

York State Attorney General Nathaniel Goldstein should look into the matter and move toward the revocation of the charter . . . If discrimination of that kind is no legal cause for revoking the charter he should ask the State Legislature to act . . . Incidentally such a move would be a potent gesture in the current fight against discrimination in education . . . UNESCO's next session is slated to be held at Lebanon . . . In the light of this and other developments it would be well for that international organization to reconsider its decision . . .

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## Agency Needs \$1,250,000,000 For 4 Years; To Admit 400,000 Jews

**Special** CHICAGO—The first blueprint of the Jewish Agency's fiscal plans to meet the enormous expenses of the next few years was outlined here in detail to the delegates at the General Assembly of the Council of Jewish Federations and Welfare Funds by Oscar Gass, fiscal advisor to the Jewish Agency.

Mr. Gass listed the fiscal requirements of the Jewish state for the next four years at \$1,250,000,000. This large figure was broken down into \$200,000,000 over the next four years to bring in and maintain 400,000 immigrants, at the rate of 100,000 a year, and \$900,000,000 to provide the services of normal government, and retain the high level of economic activity and growth. Declaring that it would be a breach of faith to say that the problem can be solved in one year, Mr. Gass said the year 1948 would see no lessening of the overseas responsibilities of U. S. Jewry.

Mr. Gass said that 20 per cent of the billion and a quarter dollars would come from Palestine itself, and the remainder from private capital and government sources and contributions.

He declared that all Arab residents of the Jewish state would share equally in all plans for development of the land.

## Publish Amounts Given, Sam Goldhamer Asks

**Special** CHICAGO—Declaring that there were only two methods for raising funds, "by example and because of social pressure" Samuel Goldhamer executive director of the Jewish Welfare Federation of Cleveland, urged the adoption of a national policy of exposure of the giving of certain people so that social pressure could be brought against them.

Mentioning New York and Chicago in particular, Mr. Goldhamer wanted these and other large communities to adopt the method of Cleveland and the smaller communities who publish the names of the givers and the amounts donated.

He said that every community in the United States "has a right to demand that New York do just that."

## Lipsky Takes Issue With Attack On A. J. Conference; Calls CJFW Treasury No Body To Make Decisions

**Special** CHICAGO—The American Jewish Conference came in for a short but heated discussion at the General Assembly of the Council of Jewish Federations and Welfare Funds here when Louis Lipsky rose to defend the Conference against open charges of Daniel Shiman that the body was duplicating functions of the CJFW and would not have enough participation to make it truly democratic.

Mr. Lipsky characterized the CJFW as a fund-raising organization, which would not possibly make decisions in political matters.

He declared that the so-called Eisendrath

Plan was to a large extent the work of the late Henry Monsky. Under the plan he said the national agencies would not be bound, just as they are free and not bound by the CJFW.

In a rising voice, Mr. Lipsky demanded to know why is "it that this body interfered with the Assembly?" He said the CJFW is the treasury of the American Jewish community and is not expected "to be the purveyor of ideas or the reconciler of conflicts." He said it was fantastic to think that the CJFW could represent U. S. Jewry.

## Chalutzit Propaganda Hit By Jewish Paper

**Special** DENVER—Writing in his column, "Mile High View," in the Intermountain Jewish News, Robert Gamzey, editor, declared, "the Chalutzit movement to train and send American Jewish youth to Palestine is fraught with danger unless it is entirely free of propaganda to alienate the loyalties of our boys and girls, and infect them with defeatist poison about the insecurity of their future in the U. S." Mr. Gamzey declared that, "it is perfectly permissible for American experts to spend a year or so in Palestine to help launch the Jewish State."

Mr. Gamzey said he believed "it to be improper to go through the whole rigamarole of a shekel election for a World Zionist Congress on the eve of Jewish statehood."

The column told about a meeting of "Denver Zionist and anti-Zionist leaders . . . in ZOA President Louis E. Galt's office to discuss this matter at the request of Sidney Wallach, New York public relations expert who advises the American Council for Judaism on its publicity."

In an editorial the following week Mr. Gamzey declared: "It is to the material advantage of the projected Jewish State in Palestine to soft-pedal talk of Chalutzit, Aliyah and gloomy prophecies about the future of American Jewry."

## TO STUDY ATTITUDE TOWARD CENTERS AS ALL RELIGIOUS BODIES CONVENE IN NY

**Special** NEW YORK—Sixty leaders in Jewish religious life in America will assemble here Wednesday, for an all-day conference to discuss the attitude of the synagogue to the center movement.

The conference has been called by the Synagogue Council of America and ten representatives of each of the following national organizations: Rabbinical Council of America, Rabbinical Assembly of America, Central Conference of American Rabbis, Union of Orthodox Jewish Congregations, United Synagogue of America, Union of American Hebrew Congregations.

## 2 Mayors Commiserate: There's A Difference

**Special** PHILADELPHIA—Two mayors met here on Jan. 22nd—Mayor Bernard Samuel, of Philadelphia, and Mayor Israel Rokach, of Tel Aviv. And both of them have similar problems.

Mayor Samuel admitted his city was badly in need of new educational institutions. And so did Mayor Rokach. Philadelphia's Mayor confessed there is a shortage of adequate housing in the City of Brotherly Love. The Mayor of Tel Aviv told a luncheon audience that there is a housing shortage in his all-Jewish city.

The difference: Mayor Rokach told a group of 1,000 that boys and girls, from the ages of 17 and up, are being trained for national defense. That is not true here.

Mayor Rokach, in requesting immediate funds for the development of Palestine, said all types of buildings must be erected, as well as roads and communications systems.

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## WANTS NEW RESEARCH BODY TO SIFT BUDGETS IN ADVANCE

**Special** CHICAGO—In a straightforward, but pungent talk, Max J. Lipken, of Peoria, urged the formation of a national budget and research committee to examine in advance the budgets of national agencies before they are foisted on the Jewish communities of the United States.

Declaring that the B'nai B'rith uses its Anti-Defamation League programs to promote its own welfare, and not solely for civic defense purposes, Mr. Lipken criticized national organizations for failure to take the local communities into consideration. He said the tail continues to wag the dog in the Jewish community.

**Donald Oberdorfer Objects**  
Donald Oberdorfer of Atlanta, 1947 chairman of the Joint Defense Appeal, struck back at Mr. Lipken and said Mr. Lipken should not rake the Anti-Defamation League over the coals, and the local communities ought to be more patient.

**Rabbi Joshua Trachtenberg, of** Easton, urged the Council of Jewish Federations and Welfare Funds to play a larger role in determining policies and programs of national organizations. He wanted continuing year-round inspection of national agencies.

**Klutznick Defends Agencies**  
In a strong defense of the national agencies, Phil Klutznick has asked the Assembly not to "underestimate the importance of a little duplication when a life is involved. He pointed out that the local board member is also interested in national agencies, involves most often only one man.

Mr. Klutznick came close to indicating that he would support the American Jewish Conference when he upheld what Louis Lipsky had stated in answer to attacks on that organization.

## Rabbi Louis Youngerman Dodeph Shalom Aide

**Special** PHILADELPHIA—Announcement has been made of the appointment of Rabbi Louis M. Youngerman as Assistant Rabbi of Congregation Rodeph Shalom here. Rabbi Youngerman a graduate of the Hebrew Union College, for the past three years has served as the Rabbi of Synagogue Mickve Israel, Savannah, Ga. He will assume his new duties March 1st.

## Rabbi Epstein Installed

ROCHESTER, N. Y.—Congregation Beth Hamedresh Hagodol welcomed a new rabbi this week, and dedicated its remodeled synagogue. The new spiritual leader is Rabbi Jacob H. Epstein, formerly of Chicago. Speaking at his installation was Rabbi Oscar Z. Fasman, president of the Hebrew Theological college of Chicago.

## ZIONISTS AGREEMENT ON DRIVES ANNOUNCED; IS CRITICIZED

**Special** CHICAGO—An agreement between all Zionist bodies to avoid any promotional activities in their local communities during the United Jewish Appeal drives, was read here by Henry Montor in answer to questions about the many Zionist drives for funds in local communities.

The agreement also demanded that every Zionist set an example for the remainder of the community by his own generosity and sacrifice. All the manpower of all Zionists groups would be placed at the service of the local drives under the terms of the agreement.

Signing the agreement were Rose Halprin, Emanuel Neumann, Judge Morris Rothenberg, Baruch Zuckerman, Louis Segal, Charles Ress, Leon Gellman, Isaac Hamlin, Mrs. Bert Goldstein and Dr. Israel Goldstein, each representing a major Zionist organization.

Samuel Goldhamer, executive director of the Jewish Welfare Federation of Cleveland, pointed out that the wording of the agreement, "until the UJA is over" would mean a flood of campaigns as soon as the UJA was completed in each local community. He urged the Zionists to end their multiplicity of appeals once and for all.

## Marco Hellman, 69, Dies In Los Angeles

**Special** LOS ANGELES — Marco H. Hellman, 69, a Jewish member of the board of Catholic Loyola University here, died after a brief illness. He was president of the Hellman Commercial Trust and Savings Bank.

Mr. Hellman was a leader in civic and philanthropic work, and made outstanding contributions to the Wilshire Boulevard Temple on whose board he served. He was also well known as campaign chairman in drives for funds for community and educational projects.

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This remarkable product is Kosher—absolutely Kosher and pareve. In the lower left hand corner of the box is the @ seal of approval of the UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA... the same @ seal that you find on the labels of Heinz Kosher Baked Beans and Heinz Kosher Soups.

**Switch to SWERL!  
It's Kosher!**



# Asks National Agencies For Voice In Policy-Making

From a Paper Delivered by Daniel Shiman Before the General Assembly of the Council of Jewish Federations and Welfare Funds in Chicago Sunday, Mr. Shiman is a Past President of the Jewish Community Council of Essex (Newark) County, N. J.

**W**E can applaud the inclusion of the program of ORT in 1947 within the JDC program. This was important to all, not only from the standpoint of eliminating conflict in fund raising in the United States, but it assured a better operating program in the vital area of vocational training for Jews overseas. If we were not so objective in our presentation, we would personally single out the lay and the professional leadership of ORT for their selflessness in working toward that coordination.

If this unified effort—ORT and JDC—produced and is producing good results, should we cavil at the way it was done? I am afraid we must. The communities are and were affected by this action and yet neither these communities nor their national representative, the Council of Federations and Welfare Funds, were consulted in this arrangement.

What happens when national agencies merge or make special arrangements without consulting the communities or their central organization is well illustrated by the case of the American Friends of the Hebrew University. In 1947, JDC and UPA decided, without community consultation, to include this organization in the National UJA Drive. In 1948, they decided, also without consultation, that the Hebrew University will be excluded. I do not guarantee that this unfortunate situation—unfortunate for the Hebrew University, as well as the communities—would be obviated if the Council of Jewish Federations and Welfare Funds were consulted *Ab Initio*, but it is reasonable to assume that had the inclusion been worked out with community consultation originally, this present situation might have been avoided.

Similarly, when an important agency, such as the National Refugee Service, joined hands with the Bureau of Service to the Foreign Born, National Council of Jewish Women, and merged into the United Service for New Americans (now known as USNA), it was stated that the delicate aspects of the negotiations were such that it was not possible to take the communities into its confidence until the deal was completed, even though, once again, it was obvious that the communities had not only an interest, but a future stake in these decisions.

## Must Get Community Cooperation

This merger left the local Foreign Service Bureau of the National Council of Jewish Women in a somewhat anomalous position in those communities in which there were important family service and like agencies grappling with the ever increasing task of absorbing smoothly and effectively the large numbers of refugees which came to this country in 1947 and are coming in increasing numbers in 1948. This task of absorption is growing rapidly and requires more effective national guidance and planning by individuals and groups that truly represent the local communities. Here again, it is a sound principle that community citizens and their central agency must be involved from the beginning of the negotiations and must share a responsibility for full cooperation on all levels.

We have talked briefly of inter-agency agreements and the part communities and the Council should play in them. Let us talk equally briefly about lack of inter-agency agreements and our relationship to that situation. When we study the relationship of US

NA and HIAS in refugee work in this country and that of JDC and HIAS in migration work overseas, we deplore expensive overlapping of service. When we note that various special interest groups as the Vaad Hatzalah, the Agudath Israel Youth Council, and other various fund appealing individuals Rabbonim and Yeshivah have not merged their interests with that of the Jewish Central Orthodox Committee organized by the JDC, we deplore this situation. Their individual efforts bring multiple and conflicting appeals and they continue to be a problem.

With statehood so close at hand today, it is heresy to criticize appeals for worthy causes of Palestine and yet, we all know that following the United Nations' decision, agencies representing many individual Palestine interests, Hadassah, JNF, Histadruth, and the like, have raised their sights tremendously and are exerting great pressure on local constituents. Emergency meetings are being held and communities, through their welfare funds, are experiencing growing concern over the multiplicity of Palestinian campaigns.

There is potential harm in these individual efforts separated from our welfare fund drives, which make by far the outstanding major contribution to the cause of Palestine. You and I know that when a Hadassah chapter in the same town of Podunk mentioned above, receives a quota from its national organization; when the Jewish National Fund organization in a particular city is told what is required of it, these figures, these quotas and these goals are not merely targets at which to shoot but represent to these worthy supporters the absolute requirement, the unequivocal minimum that they must remit to National. These independent drives, these expansion fund efforts do impinge with their demands on manpower, funds and efforts on the central Welfare Fund drive.

What should be done where there is lack of inter-agency coordination and where national organizations make plans involving local community action without true consideration of the overall national as well as community needs and problems? Here again we need local community leadership in national planning, responsive and reporting to its local constituents and the community's central agency. Here again we need the Council acting as a catalyst, a coordinating agent in the field of intra-national relationships and national local relationships.

## Criticizes A. J. Conference

In studying local national relationships, reference must be made to the American Jewish Conference and its implications. It was set up in 1943 at the call of the late Henry Monsky to "consider what steps should be taken to bring about some agreement on the part of the American Jewish community with respect to the post-war status of Jews and the upbuilding of a Jewish Palestine." Today it is proposing to re-organize into an American Jewish Assembly—a new agency.

The Board of our Council has pointed out two basic weaknesses to this plan. First, it proposes a duplication of the Council's function in the field of national planning. Second, it minimizes, as planned today, the importance of the communities since it disregards their organization in its planning.

I venture here to suggest other obvious weaknesses. It lacks support of all elements of American Jewry since important national groups are opposed to it in principle. It has the weakness of any

movement initiated on a national level; it should grow out of the communities and their organizations; its elected membership should be responsive and should report to the local communities though their organized and representative central agency. This is not now provided in the plan.

Five years ago, certain community citizens were elected to our American Jewish Conference to perform—in concert with national organization representatives—the task outlined by Henry Monsky. Now some of the original group initiates a new program without referring to the community for a mandate. If this new agency does not receive broad support from the base, that is, from the communities, it is questionable how successful the program will be. The Conference, as planned, is bound to confuse local national relationships.

## Capital Fund Drives

A word about national capital fund campaigns. In 1947, there were 15 of them. Major campaigns were those of the Medical School and the Weizmann Institute in Palestine, the Los Angeles Medical Center and the National Jewish Hospital in the American health field and the Brandeis University in the cultural field. Yeshiva University was but one of seven capital fund drives in the theological field. Each of these developments brought each welfare fund—each community—a new problem. Never before on such a scale have we been asked to share responsibility for building projects on a national level.

What was the need? What our responsibility? Our Council and our regions voted that the Council should investigate, should consult with communities regarding need, and should report the facts regarding capital as well as operating budgets for these institutions and send analyses of these findings to local communities. It was then the responsibility of the communities at the local level to decide whether to include these causes in the local welfare and fund drive, or to give clearance and support to an independent local campaign at an appropriate season, or to oppose an independent campaign as against the best interests of the total community.

## Who Decides On Expansion

It is pertinent to point out at this time that decisions for expansion in many of these fields which require capital funds, should not be the unilateral action of any individual group, agency, or institution. The communities of the United States will not only have to supply the capital funds, but will have to supply each year funds for the maintenance of the enlarged programs. When all major communities are raising and spending large sums for expanded health programs, why should any one group, by its own decision—whether in California, Colorado, Massachusetts, or elsewhere—determine that there in its community should be the medical center or similar institution which should be supported by Jewry throughout the country.

This is meant as no reflection on many worthy projects in a variety of fields. However, the same principle—outlined before—must be established to achieve cooperative and coordinate planning on a national level with community participation. Community representatives delegated by the communities and responsible to them, should aid in the planning of any national expansion program and the Council of Federations should lend its services on the national level. With such community participation, the Denver hospitals, which consider themselves national institutions interested in national health problems, cannot flatly refuse as they

have done a cooperative survey by our Council.

## Are Finance Councils Useful?

Let us say a word also about national finance councils. The Jewish Welfare Board, the American Fund for Palestine Institutions, the Joint Defense Appeal, have developed national finance councils. They consist of individuals selected from various parts of the country, by national agencies to study and review the proposed annual budget of these agencies. They represent recognition of the importance of local community participation and they provide machinery for a review of national agency programs and budgets. Their usefulness is still limited, however, because they are used primarily as devices for promotion and local pressure and to a large extent, their membership is hand picked.

The Jewish Community Council of Essex County, representing a community of eighty thousand, felt that this was a step in the right direction but too weak and ineffective. It passed a resolution and sent it to the national agencies, stating that it considered the Jewish Community Council of Essex County to be responsible for nominating individuals to such national finance councils—as well as to boards of national agencies. These representatives should study in advance, not only the budget and program of the agency in question, but also the council's report on that agency and the whole field in which it operates. It is further a sound principle for the representative to report to the local community which designates him.

## Coordinate Youth Activities

Considerable might be said about youth activities. We would refer to national service organizations as the JWB and B'nai B'rith Youth organizations, to the national temple youth programs, to the Zionist youth programs, and many others besides those of strictly local origin and sponsorship. Some of these programs are responsible only to the national body. While we are not recommending the abandonment of any special interest youth program, we do say that this principle is sound and necessary: All youth activities sponsored by national groups should operate in the local community on a cooperative level with the rest of the community eliminating duplication and friction.

This principle also applies to the operation of national agencies in local community relations work.

You will recall that in 1944, largely as the result of action taken by our General Assembly, there was established the NCRAC, The National Community Relations Advisory Council. This was a major step in local, national cooperation in what is known as the civic protective field. Not only 6 national agencies, but 21 communities with community relation programs cooperate in this council.

Today there are still conflicts among the agencies and also between agencies and communities where, in certain instances, national agencies continue with local service programs. Yet, the NCRAC is achieving progress. Each year, and this Assembly is no exception, a report is rendered here. This report, the evaluation, the discussion which follows, represent one of the major encouragements to all of us in the field of joint planning and indicate positive gains in this area of work.

## Communities Unrepresented

Much remains to be done but ultimate success is possible even in this particular field where philosophy of program and ideological concepts can be so much at variance one with the other.

These national civic protective agencies still develop national goals and budgets without any genuine participation by representative community leaders. In our community, one agency very wisely came to us some years ago and very vigorously advised us to set up our own community relations program. We did this. When it came to allocations for this national agency and when we showed how much our community was spending in total for national and local community relations work, the statement was made that possibly we were spending too much on our local program and not enough on the National program.

Let us leave specific agencies and problems and deal for a moment with the general overall picture, with our Council and with our communities. All of us know that in an unorganized community a certain group will recognize an unmet need and form an agency, club, lodge or institution to meet that need. Similarly, when the communities of our country were unorganized—when Jewish life was largely concentrated in New York City—New York recognized a call for many of these important national needs. New York leadership has given of itself with generosity and self sacrifice to the many national agencies with headquarters there.

## Give Rest Of Nation Chance

Today, other leadership in this country is anxious and willing to participate in shaping the general plans, the programs and policies of these important national agencies. But the national agencies must recognize that while on a day to day level many operations must be carried out in the city of New York—or Chicago—and even though modern transportation is shrinking the size of the country making it easier to get to New York it is, nevertheless, eminently desirable to encourage the involvement of community leaders in national planning and thus have monthly and quarterly meetings of policy making boards of national agencies in other parts of the country.

As we glance at our local Jewish community organizations, we see that in 1932, we had 50 central Jewish community organizations throughout the United States. While we have about 300 such organizations today covering 800 communities, virtually all members of the Council of Jewish Federations and Welfare Funds, we cannot say that all of them are set up on a democratic basis. Each community should have a central agency with representation from all the community, from all the givers, all the workers, and all the campaigners. Only then will both the local central agency and the community itself be served by that strength which stems from all strains and all slivers of the community and which reflects all aims and all aspirations.

## Mob'ize New Leadership

And in each American Jewish community, we must mobilize the new leadership that has recently shown itself in these dramatic and challenging large fund raising campaigns—it is our responsibility to involve this new leadership not only in every important local Jewish program, but also in the operation of the national programs. Local leaders, new and old, can bring perspective, ideas and a "new look" to the planning of national agencies at the same time as they are learning the complex problems that national agencies grapple with in their day to day operations.

Never should we forget that national problems are related to local ones. There is such a relationship between these situations that community leadership is

(Continued on next page)



## VOICE IN POLICY-MAKING IS DEMANDED AT CJFW

(continued from preceding page)

needed on the national scene. It is to be hoped that community leaders, when involved in these programs on a national level, will bring perspective and will be both subjective and objective in helping to guide the policies of national organizations.

### Communities Concerned

I have in my files a large number of resolutions passed in 1947 dealing principally with coordination of related national overseas programs. These resolutions came from the communities, from the regions, and from the Council itself. They indicate a concern by the communities about matters of local national relationships. Sometimes action resulted and these resolutions were heeded by national agencies. It is important to remember that the Council has a key role as the representative body of local community organizations on the national level.

These problems of local national relationships have been worked out, as illustrated by the case of the NCRAC, the recent developments of the UJA, and as reported to you last night, the development of the Council's Institute on Overseas Studies. This latter effort represents long range planning and is an extension of function demanded by you into areas of research and planning on the international scene. The communities who raise the funds required this objective study. It is pleasant to report that excellent cooperation was received from the major agencies in the field—such as the JDC and Jewish agencies whose representatives serve on a Technical Advisory Committee.

### Lists Basic Principles

In conclusion, let us restate, for purposes of clarity and emphasis, a few basic principles:

1. Responsibilities of the national and overseas agencies are in the final analysis the responsibilities of the communities.
  2. The work of the national and overseas agencies effect our communities in many ways.
  3. The communities, their organizations, and leadership, can be helpful to the national and overseas agencies. This is our entire purpose.
  4. Elimination of needless duplication while permitting room for differences in approach and ideology is in the best interest of everyone involved and especially the people being served.
  5. Participation of communities in determining the policies and programs of these National and Overseas Agencies is not a question of intrusion but rather a responsibility inherent in the nature of the situation.
- Whenever effective cooperation has been worked out, its value has been demonstrated to the agencies and the community. There are three cardinal require-

ments for the establishment of these principles and for the achievement of good health in local and national relationships.

1. The foundations for any progress must rest within our own communities. Our own central organizations must have the confidence and support of all sections of our people. Then, national agreements can be carried out locally and national organizations will realize it is futile to attempt to override community organizations and go to the people themselves. Only with strong, representative community organizations can we have the firm underpinning for national progress.

### Should Not Be Hand Picked

2. Representatives of communities on the boards and the finance councils of national and overseas agencies should not be hand-picked individuals selected from the top by the agencies but should at least be nominated by the local central organizations. These representatives should then feel obligated to get all of the facts and to confer with their community organizations so that they may reflect not only their individual views on policies to be determined but also the community's. They should also feel obligated to report back to their community organizations for reactions and instructions. A principle which we are developing increasingly in our local organizations should be increasingly developed on the national level too—namely a regular rotation in office and in board membership of national agencies to give a maximum opportunity for leadership and service and to strengthen the organizations through reaching an ever wider number of people through involvement in their work.

3. As the representative of the communities, the Council should work with these national agencies on a continuing and cooperative basis to achieve an ever stronger partnership and program. While local community citizens will serve as members of national boards and finance councils and become a part of the agencies themselves, the Council, as a continuing body representing only the communities, should give its attention to all cooperative action. This should not wait until special problems arise and deal solely with those. Instead, this effort should be a year-round one always in a cordial, harmonious, and constructive manner.

We have a tremendous job. It requires the fullest cooperation of the National and Overseas Agencies among themselves and with the communities. All strive for the same goal—the welfare of our people everywhere.

## AL SEGAL Speaks on WHAT'S A JEW?

DEAR MR. SEGAL: You made a bad mistake in reporting sympathetically, as you did, the story of the girl being accepted into Judaism at the Hebrew Union College. I fear it will tend to encourage inter-marriage since the girl took the Jewish faith in defence to the young Jewish man she was about to marry. Young Jewish men, thinking of inter-marriage, may say: "Well, that's an idea. I'll have my girl turn Jewish and that's easy enough, and then it will be all right for me to marry her."



Don't you think that to be a Jew is more than a matter of taking the faith? It has to do with a great history, with an outlook of life, with a common blood stream. You can't really be a Jew unless you are part of the social, historical and biological complex that goes with being a Jew.

And to think of the Hebrew Union College—a seat of Judaism—giving its blessing to a conversion that, as it should know, can't convert a Gentile into a Jew.—E. B., Chicago.

OH, MY DEAR E. B., I am awfully sorry to hear you speaking almost like Hitler in his racial bigotry. He, too, said that being a Jew was a separate blood identity that must be set apart. He, too, spoke of blood as a test of merit. He scoffed at claims of Jewish identity based on religion. He thought of Germans as a special essence whose blood might not be contaminated by other bloods. (Mind you, E. B., I am opposed to inter-marriage in principle but for other reasons than alleged blood differences).

I have reason to know that among Jews you are not alone in your similar ideas—similar to Hitler's, that is—of being Jewish. In their flight from Nazism many of the Jews have taken for protection the very racism that they abhorred in their enemy. In consequence, quite forgotten among many Jews are the things on account of which we used to be proudly Jewish because, we said, these were the essential things in the making of a Jew: That body of ideals we inherited, Torah and prophets, the compassionate spirit, the aspiration toward brotherhood, the social ethics of our teachings.

I thank you, though, for writing this letter. It brings up for most timely discussion the question, What is a Jew? We have become badly mixed up on that. Well, let's take the case of this particular Jew named Segal of whom I can speak from intimate knowledge. What's his idea of being a Jew?

He can't work up any pride of special blood, since he can't be too sure that his blood hasn't been adulterated in the course of the ages. He can be sure only as far back as his great-grandparents. There are no genealogical records and he knows, no geneol-

ogist who could honestly give him a bill of pure blood even unto the beginning of the Christian era.

Segal is sadly conscious of invasions of Romans and Huns who behaved much as soldiers always have. Can he affirm, without prospect of contradiction, that in his blood there is no Roman, no Vandal, that his blood has come down to him in its pristine purity, all the way from Abraham through Moses.

DESPITE SUCH uncertainty he feels deeply Jewish. He is aware that his feeling of being Jewish has nothing to do with corporeality. If, early in his life, he had been tossed into another environment, he would have taken the coloration of that environment, regardless of the fact that he had been born a Jew. He might have turned out a cannibal or a head-hunter, or the vicious product of a slum, or a barbarian member of some amoral tribe, and his having been born a Jew would have had nothing to do with the way of life.

Happily, Segal was brought up as well as born among people who were Jewish in the sense of spiritual and moral values. In the time of his youth being a Jew was an identity that concerned itself very little with the idea of a separate race or nation. He learned that to be a Jew was to live by Torah and prophets. It had to do with God to whom one bowed in the prayers of the morning and evening. On Friday nights a couple of angels were supposed to accompany his father from the synagogue to the Sabbath table.

To be a Jew was a mark that prohibited young Segal from being like some of the bad kids of the neighborhood. If he descended to unbecoming behavior, anyway, he was admonished that this way was no way for a Jewish boy to act. To be a Jew was to be a boy who kept his head high and whose feet walked in a righteous way.

Well, that concept of being a Jew has remained with Segal ever since, even though he has been exposed to new ideas of racism and nationalism. He has tried to live Jewishly by this concept, though he avoids the obnoxious pretense of being better than other Jews. There's nothing biological in it, nothing national. Being a Jew is mainly a way of social behavior and of approaching God as far as a poor, weak man can get to God.

In this idea of what it takes to be a Jew, I can welcome to Judaism, as the Hebrew Union College did, the young woman who was not born of us. She can be of Judaism completely if she tries hard to live by its ideals. (I am sorry to say that some Jews born among us are not all of us in the sense of living by the principles of ethical Judaism). The reason I am against inter-marriage in principle is the social conflicts that may arise between the participants. I am happy to say that the fine girl who was taken into Judaism at the Hebrew Union College is measuring up to her new religious ordination.

### Cleveland Jews Honor Judge Bernon

CLEVELAND—Judge Maurice Bernon, vice-president of the Jewish Welfare Federation of Cleveland, was presented with the Charles Eisenman Award at the 44th annual meeting of the Federation here Wednesday. The award, established in 1924 as a memorial to Charles Eisenman, who served as first Federation president from 1904 until his death in 1923, is given on a non-sectarian basis to a Cleveland person or organization in recognition of outstanding contributions to the community's welfare.

The award consists of a check for \$500.00 and a testimonial. Guest speaker was Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America.

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### Lose Citizenship If In Haganah

WASHINGTON — The passports of the G.I. and other American students now in Palestine and participating in armed activities there, may be temporarily withdrawn and their citizenship suspended during such service, it is reliably learned here.

Judge David A. Rose of the Dorchester Municipal court has been elected president of the Law Society of Massachusetts.

Sermon of the week: "Anti-Semitism Jewish and Non-Jewish."—Rabbi Sidney S. Tedeschi, Union (Brooklyn) Temple.

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## Call For More Layettes For DPs As Birth Rate Continues High

Special

NEW YORK—A spring campaign for assembling 40,000 layettes for immediate shipment to Jewish infants in Europe, was announced today by Mrs. Isaac Gilman, National Co-Chairman of the SOS.

At the same time, Mrs. Gillman announced that the 1947 layette campaign had surpassed its goal of 30,000 layettes, by 11,000.

The continuing high birthrate among the surviving Jews overseas, Mrs. Gilman stated, was the subject of an urgent appeal sent to SOS by Dr. Joseph J. Schwartz, Chairman of the JDC Eu-

ropean Executive Councils. Dr. Schwartz expressed appreciation for the large number of layette articles which have come from American women in the past year, but warned, "the problem is far from solved."

"Fortunately," he stated, "the birthrate is high. I say 'fortunately' because I believe it is a good thing that the people are settling down to some kind of a normal family life, are having children, and are bringing children into the world. Those children are born under the most frightening conditions that you can possibly imagine. They don't

see—they haven't seen—the inside of a home. They saw the first light of day in an internment camp and they continue to live there.

"The only thing that we can do for them is to give them at least some measure of the most elementary comforts and necessities that they require. Layettes are still a No. 1 priority, and I would ask you to concentrate on that and to repeat—at least repeat—in 1948 that which you have done in 1947."

Editor's Note: Post readers in small cities where no SOS Committees exist may send their bundles directly to The National Jewish Post, Box 1633, Indianapolis, Ind.

### What Foods These Morsels Be

★ ★ ★

WHAT could be more welcome these bitterly cold days than a hot dish of stew, or possibly Mexican chili?

#### VEAL BALLS

- |                            |                                |
|----------------------------|--------------------------------|
| 1½ pounds chopped veal     | 2 tablespoons flour            |
| 4 tablespoons fat          | 6 small potatoes, cut in cubes |
| ½ cup soft bread crumbs    | 6 small onions, sliced         |
| 1 teaspoon chopped parsley | 1 green pepper, chopped        |
| 1 teaspoon salt            | ¼ teaspoon pepper              |
| 1 egg, well beaten         | 1 teaspoon sugar               |
|                            | ½ cup boiling water            |

Mix together the chopped veal, 2 tablespoons of the fat, the bread crumbs, chopped parsley, salt and egg. Form into balls roll in the flour and let stand half an hour or longer to set. Heat the other 2 tablespoons of fat in a pan, brown the balls. Add the remaining ingredients, and a little boiling water, cover pan and bake in even at 350 degrees for an hour and a half. Or this may be pot-roasted on top of the stove.

#### CHILI CON CARNE (MEXICAN STEW)

##### Number 1

- |                                     |                          |
|-------------------------------------|--------------------------|
| ½ pound chopped beef                | 1 bay leaf               |
| 1 cup canned or cooked kidney beans | 1 onion, chopped         |
| 2 cups stewed tomatoes              | 1 green pepper, chopped  |
| 1 clove garlic, chopped             | 2 cups boiling water     |
|                                     | 2 teaspoons chili powder |
|                                     | 1 teaspoon salt          |

Mix together all ingredients, and let simmer over fire for two hours or until thick. Serve piping hot.

##### Number 2

- |                             |                                      |
|-----------------------------|--------------------------------------|
| 1½ pounds lean beef         | 2 teaspoons paprika                  |
| 3 tablespoons fat           | 1 cup hot water                      |
| 1 large onion, chopped fine | 1½ tablespoons chili powder          |
| 1 clove garlic, chopped     | 2 cups canned or cooked kidney beans |
| ½ teaspoon salt             |                                      |

Cut meat into ½-inch cubes. Heat fat in pot, brown meat cubes on all sides. Add onion and garlic, and let cook about 5 minutes, stirring constantly. Add salt, paprika and chili powder, mixing well. Add hot water, cover pot, and let simmer until meat is tender, adding more hot water if necessary. Add kidney beans, heat thoroughly and serve immediately.

#### Recipe Of The Week

Food Editor:

I am sending a very delicious Banana Nut Bread recipe. I hope your readers like it. MRS. SARA LEVY  
16708 Turner Ave., Detroit 21, Mich.

#### Banana Nut Bread

- |                                  |  |
|----------------------------------|--|
| 1½ cup sifted flour              | ½ cup light brown sugar                      |
| 1½ tsp. baking powder            | (firmly packed)                              |
| ¾ tsp. salt                      | 2 eggs well beaten                           |
| ½ tsp. soda                      | ½ cup coarsely chopped pecan or walnut meats |
| ¾ cup butter or other shortening | 1 tsp. grated orange rind                    |
|                                  | 1 cup mashed bananas                         |

(Continued on next page)

### That's Lot of Borscht—Eretz Beet 83 Pounds

Special

JERUSALEM—In the barren Negev area which is just coming to life under Jewish tutelage, Prof. Jacob S. Joffe, world-famous agriculturist, reports seeing the world's largest beet—83 pounds. Commenting on the stupendous beet, newspapers here said: "That's a lot of borscht, brother."

### Detroit Rabbis Hit Banquet Hall Weddings

Special

DETROIT—Banquet hall marriages by "unqualified" persons were hit in a statement issued here by the Council of Orthodox Rabbis.

"The occasion of marriage is invested by our tradition with holiness," the statement said. "Only a person trained and versed in our tradition occupying the responsible office of Rabbi in our community, serving as spiritual head of a congregation in our midst can be entrusted with the significant and sacred responsibility to officiate."

"We urge that every marriage be solemnized by a Rabbi and that all the arrangements be in keeping with the religious character of the event."

Rabbi Morris Adler of Shaaray Zedek (Conservative) joined 11 Orthodox Rabbis in signing the statement.

### 1st Bar Mitzvah Test Taken By 13 Boys

Special

CAMDEN, N. J.—In the first public examination since the new ruling, 13 boys from four Jewish schools took the Bar Mitzvah examination prepared by the Bureau of Jewish Education.

The Bar Mitzvah Committee gives annual certification to Bar Mitzvah boys before they are to be called to exercise their Bar Mitzvah rites in their synagogue on a Sabbath. The boys who took their examination Jan. 12 will reach the age of 13 between now and June 30.

The policy established in Camden for Bar Mitzvah certification calls for a minimum attendance of two years at one of its afternoon Hebrew schools.

### Our Film Folks of HOLLYWOOD

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By LEON GUTTERMAN

WHEN America's most famous rabbi, Joshua Loth Liebman, arrived in Hollywood the other day, he upset a serene and peaceful little community comprised of the world's most famous personalities who quietly go about their business of making motion pictures. He upset the world's most publicized and highest salaried people in a strange way—when they heard that he had arrived in town they stopped thinking of themselves for a while and began to make hasty arrangements to obtain tickets for his eagerly awaited lecture at Los Angeles' huge Philharmonic Auditorium. Under the sponsorship of the Union of American Hebrew Congregations, he was scheduled to speak on his No. 1 national best selling non-fiction book, "Peace of Mind."

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Apparently everyone in Hollywood was seeking peace of mind, for Dr. Liebman's lecture, according to box office reports, turned out to be the fastest sellout in the history of the famous concert hall. Hundreds were turned away with regret. The audience that came to hear him was composed—in addition to the general public—of the best known names from the world of screen, stage and radio, names who, for some reason or other, don't ordinarily attend lectures.

Following his talk, Rabbi Liebman received the most thunderous ovation this columnist has ever heard given to a single individual on the platform. And every ticket holder went home feeling that he had heard one of the great men of our time—a brilliant scholar, a fine writer, a wise rabbi, a profound teacher.

★ ★ ★

HERE was the most unique phenomenon to come to Hollywood in years, and the citizens of Filmland revelled in his wisdom and eloquence.

I must admit that I was as much impressed with Dr. Liebman as they were, perhaps even more. I decided to find out more about this colorful personality. Hearing that Look Magazine had written him up in the current issue, I purchased a copy and read it thoroughly. It didn't satisfy me. That same week, Ladies Home Journal came through with an eight-page layout as well as a story. That didn't satisfy me either. I was certain there was much more to the man than the magazines had said. I had to meet him personally, be with him, talk to him, question him, analyze him. I managed to arrange it. It turned out to be one of the greatest experiences of my life.

I have interviewed many of the most famous people of our time, and yet I can honestly say that this dynamic author of "Peace of Mind" impressed me far more deeply and vividly than had any other single individual whom I had written about in the past years.

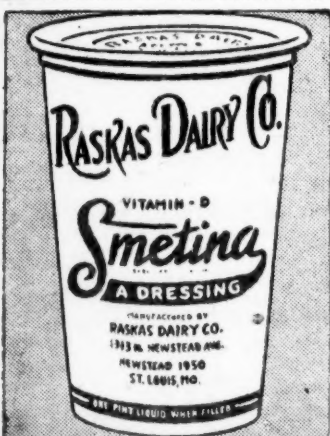
You might expect a man who has been steeped in Judaism and learning since he was ten years old, who speaks and writes various languages, who is the author of the most widely discussed book in years, who is the rabbi of the largest liberal Jewish congregation in Boston; who is a descendant of rabbis, grandson of one of the founders of the Union of American Hebrew Congregations, who is himself a graduate of Hebrew Union College and an active member of the national executive board of the U.A.H.C.; who, in between times, sandwiches in faculty positions at Andover Newton Theological Seminary, largest Christian seminary in the United States, and Boston University, as well as visiting lectureships in other colleges in his special field, Jewish philosophy; whose radio broadcasts on religion, psychology, and world affairs bring him 1,000 letters weekly, 5,000 when he broadcasts coast-to-coast, whose listeners number in the millions, and whose book "Peace of Mind" has become a necessary prerequisite to adult serenity of mind—you might expect a man who does these things and whose mind takes the cultural turn in its approach to life to be a wizened little professor.

You might expect him to have the dust of scholarship clinging to his long white whiskers, peering over his spectacles, rubbing his thin palms when he discovers some morsel of erudition that had been rewritten a thousand times, tapping his slippered feet against the sides of his ancient desk, and every now and then munching crackers with milk.

But Joshua Loth Liebman stands as straight as a major, weighs perhaps one hundred and fifty pounds, has a smooth, round, almost cherubic face that carries not a wrinkle in its pleasant, jovial contour and dresses in the latest but conservative pattern of fashion. He presents the picture of a successful university president, a handsome physical specimen who has taken life as he found it and not made too much fuss over the setbacks he has suffered and the privations he has known.

Here was a man who, through and through, was a true man of religion, uncommonly steeped in ancient and modern learning, utterly sophisticated, yet with no trace of cynicism, pessimism or conceit. Throughout our many talks together I gathered

(Continued on next page)



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# CHILDREN DON'T "HATE SCHOOL" WITHOUT REASON, STUDY SHOWS

By RUTH PALLER

A child-study class in the public school, a teacher, Miss Esther A. Coffing, spoke on the subject: "Suppose They Don't Like School." Her comments were so thoughtful and clearly worked out, that we asked for permission to quote.

After asking for a show of hands as to how many mothers present had heard their children voice a dislike for school at some time, she said:

"Dislike for school is one symptom of a child in difficulty. There must be a cause; it doesn't just happen. It may be that it isn't the school at all but some other experience that disturbs or annoys the child.

"A child in my room, wrote in a composition about her feelings about school: 'When I was little, I was sick an awful lot. My mother made me wear a lot of clothes and long stockings so the children made fun of me and so I didn't use to want to come to school.'

"A DISLIKE for school does not mean that the child is a failure, but that he needs help. However, the parents and teachers may have to label themselves as failures if they do nothing to change the child's attitude.

"Only when the real reason behind the dislike is brought to light and interpreted properly can we help the child to solve his problem.

"We must as adults, recognize the difference between honest reasoning as much as it may hurt, and rationalization. Let us define rationalize: To attribute one's actions to creditable motives without adequate analysis of the true motive. Wittel says, 'This type of adjustment ignores all evidence except that which favors one side of the case. It attempts to explain away our shortcomings.' Incidentally, some children become quite skilled in rationalization very early in life, and if they fail to mature emotionally, they will carry the habit through life.

"PARENTS probably note the child's disturbed emotions before the teacher does. One dare not become alarmed about all of the child's complaints. Watch for long continued signs of disturbed emotions—the child is frequently at odds with his family, his teacher and his friends. The thing we adults must concern ourselves about is how the child feels about what he does or why he does it. Get to the meaning behind his behavior.

"The child's difficulties may be of major importance or they may be fleeting moments of unhappiness, but the attitude the parents take toward the school and toward the child, when he makes his complaints, are very important. In fact, whether he learns to work out the difficulties facing him depends greatly on how his parents guide him at a time when emotion is likely to run high.

"By discussion with the child, help him to face his difficulties, honestly, and help him to make decisions or to form opinions based upon clear thinking and use of the intellect rather than on purely emotional reactions. Endeavor to work out the most satisfactory solution to his problem. Remember that his problems are your problems until they are solved.

"ELI LILLY, president of the Lilly Pharmaceutical Company gives a simple but difficult formula for working out these problems where emotions are likely to obscure the basic cause. "1. Analyze the situation objectively, regarding yourself simply as John or Jane Doe and the other persons involved in the same impersonal way. Strict candor and intellectual honesty are required in this process.

"2. After this calm and penetrating analysis has been made the next step is to work out the answer as one would a problem in geometry, entirely without prejudice or emotion, not forgetting a liberal application of the Golden Rule.

"The proper course, thus pointed out, should be followed to the letter. A highminded attitude, backed by plenty of will power, will, surprisingly often, solve the problem."

Miss Coffing did not stop with generalities about reasons for children disliking school. She stated the most frequently heard complaints and suggested techniques for dealing with them. Next week we will give you her recommendations for helping children think through their objections to school.

## Woman's Viewpoint

By HELEN COHEN

IN "The Future Of The American Jew" by Mordecai M. Kaplan which is to be published Feb. 3, I found that there is an organization in Palestine called the "Jewish Women's Equal Rights League."

I understand their fight has mainly been to attain the civic equality which women in America have already won—such as the right to vote and hold office, although there are many judicial and religious disabilities to be overcome also.

The founder of Reconstructionism uses some strong words in the opening sentences of the chapter, The Status Of Women in Jewish Law:

"If the Jewish woman is to contribute her share to the regeneration of Jewish life, and if in turn, Jewish life is to bring out the powers for good that are in her, her inferior status must be changed. She must attain in Jewish law and practice a position of religious, civic and juridical equality with the man, and this attainment must come about through her own efforts and initiative. Whatever liberal-minded men may do in her behalf is bound to remain but a futile and meaningless gesture. . . . In other civilizations she is treated as a full-fledged person. There is no reason why the Jewish civilization should persist in treating her in this day and age as though she were an inferior type of human being."

★ ★ ★

I'M beginning to suspect that the magazines are siding with our children against us parents.

Just about the last straw was an article in Woman's Home Companion about a Dr. Frank Cohen in New York who ran a home for wayward boys in which no child was "spanked, threatened or intimidated."

The article subtly added that Dr. Cohen used the same rule at home.

When we add the rule of "no unfriendly looks"—because after all a child can get the impression we don't like him from our expression—what are we poor, frustrated parents to do when our precious progeny qualifies for the role of a wild Indian? Take it out on the dust mop or dishes?

★ ★ ★

WHAT do you think of this person's idea?

She had pledged \$100 for U.J.A. and decided the way she could save it with the least hardship was to let her maid, whom she only had 3 days a week, come 2 days a week for the next twenty weeks.

And that was two years ago when we hadn't become resigned to the fact that maids no longer grew on trees. When she told me about it she spoke matter-of-factly but I couldn't help feeling proud of her.

## OUR FILM FOLK

(Continued from preceding page)

the impression that he was a little concerned about his position in American letters, and I doubt that he has ever given what some people call literary immortality more than a casual thought. For his idea of the happy life is being a combination rabbi, teacher and eternal student.

JOSHUA LIEBMAN might easily present an austere front and wear a mental high hat. Instead his manner is sympathetic, warm and genial. Here is a man who has not sat with scholarship in a cloister. There is a merry twinkle in his eyes and they are always laughing, not at life but with it.

Everything around Dr. Liebman radiates his personality. One is impressed instantly with his deep sympathy for all human striving, his tolerance for people no matter what they may be up to, and his special delight in people and matters that derive their inspiration from roots that spread fan-like through the earth, husbanding all particles that contribute to the flowering of human affairs. Here is no cap and gown philosopher frowning from a pulpit, nor a profound religionist earning his bread and butter by mocking human frailty, nor a rigid moralist weeping and wailing about sinners.

Dr. Liebman is possessed of almost incredible vitality. He is a short but dynamic-looking man, with sparkling eyes, an unusual capacity for quick enthusiasms, a manner that seems to reflect a deep and extraordinary kindness. His talk is spiced with an entirely agreeable note of challenge that, as it has no itch of nervousness about it, merely adds to the interest. Blessed with a really magnificent vocabulary and an unerring instinct for vivid and significant detail, his talk has much of the quality of his writing.

Joshua Liebman is now in the midst of reaping the precious rewards of popularity money and fame. He has been interviewed for his opinions on all current topics, and when I came along he seemed to have already caught the bright knack of having an opinion about a good many things and a pat, journalistic way of putting these opinions into quotable headlines sentences.

I did not interview him, for I thought that the subject upon which he was most competent to speak, namely Jewish philosophy and peace of mind, was exposed in his magnificent book. Were Dr. Liebman a playwright, a novelist or a poet I should have deemed it my business to cross-examine him about the thought which would underline his fancy and give it flame.

But one point seems to stand out boldly from all the others: A great book has come from the pen of Joshua Liebman. It took him many years to write it. People have been talking about it ever since its publication. If Rabbi Liebman should write no more books, he has left his impress upon the literature of his generation. "Peace of Mind" will survive, for Liebman is one of the most significant American rabbis, teachers and writers of our time.

## JDC Issues Call For 17 Medical Workers

NEW YORK—A call for 17 highly experienced American public health doctors and medical personnel with speaking knowledge of Yiddish, was issued this week by Dr. Jacob J. Golub, Health Committee Chairman of the Joint Distribution Committee.

### Liz Dilling Is Bride

CHICAGO—Mrs. Elizabeth Dilling, 53, was married last week to Jeremiah Stokes, 70, Mormon elder from Salt Lake City.

Mrs. Dilling, author of "The Red Network" recently was awarded \$24,100 with several others, in a suit for libel against The Sentinel, Chicago Anglo-Jewish newspaper.

Dr. Maximo G. Yagupsky, native Argentinian and a widely known author and Jewish leader in Latin America, has been appointed South American field representative of the World Federation of YMHAs and Jewish Community Centers.

## What Foods

(Continued from preceding page)

Sift flour once, measure, add baking powder, salt and soda. Cream butter, add sugar, cream together until light and fluffy. Add eggs. Beat well, stir in nuts and orange rind. Add flour alternately with bananas, small amount at a time, beating until smooth. Bake in greased loaf tin in moderate oven (350 degrees) for 55 minutes. Store until next day before using.

The Post will send one of Tina Lohman's famous cook books to each reader whose recipe is printed as "The Recipe of the Week."

Goldstein, Sugarman Re-elected as national chairman of the Special United Palestine Appeal. Re-elected with him was Mark Sugarman, stein has been elected for the second successive year to his post of Coatsville, Penn., to the chairmanship of the board of directors.

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# The NATIONAL JEWISH POST

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## CALENDAR

Purim.....Fri., March 25  
Passover.....Sun., April 24, 25  
Shavuoth.....Mon., June 13, 14  
Tisha B'Av.....Sun., Aug. 15  
(All holidays begin on the preceding evening at sundown).

Friday, January 30, 1948

## The Editor's Chair.

I guess it's treason against my favorite organization, but the General Assembly of the Council of Jewish Federations and Welfare Funds at Chicago was the dullest I've ever attended.

What usually is the most exciting of all, the report on the National Community Relations Advisory Council, was so uninteresting that when the three papers were read, there was only one question asked from the floor. On past occasions, all who wanted to speak couldn't have gotten to the platform even if the session had run on for a week.

Personally I "slept" through most of the reports on the NCRAC. Slawson's paper was a report on anti-Semitism the world over, and my eight-year-old son knows all that the audience was told. The paper on the report of the President's Commission on Civil Rights was superb, and excellently presented, but it was not sufficient to make the session interesting.

At the afternoon session Sunday, Daniel Shiman's paper, most of which is reprinted elsewhere in this edition, stirred up a hornet's nest, but here unfortunately, the lateness of the hour and the heavy afternoon schedule, served to detract from what might have changed the general assembly into an old-time dog fight, and highlighted an otherwise dull convention.

I left at midnight Sunday, and there were still a morning and afternoon session for Monday, so it could be that I saw only the preliminaries, and am making unfair observations. But the feeling was widespread that this had been the poorest assembly in the memory of any of us regular "convention-trotters."

## To Inscribe Chair In Dead Student's Name

**SPECIAL**  
NEW YORK—The name of Mosheh A. Pearlstein, the Brooklyn, N. Y. student at the Hebrew University who was killed in a battle with Arab guerrillas in Palestine on Jan. 16, will be inscribed on a student's chair at the projected Hebrew University-Hadassah Medical School in Jerusalem, as the result of an anonymous \$1,000 gift.

The donor, who did not know Pearlstein, said he was struck chiefly by the fact that the Hebrew University student, a graduate of Yeshiva College in New York who was preparing for a life of spiritual leadership in the serenity of the synagogue, had volunteered for guard duty at a Jewish settlement in Palestine because he felt that was where he could serve best at this time.

# Editorial Page

## Huge Sums, But For What?

RABBI AHRON OPHER'S answer to The Post editorial urging his Synagogue Council of America to make a test campaign in some community on The Mann Plan or any variation thereof, appears in the letter column of this paper. Rabbi Opher points out that The Reform, Conservative and Orthodox groups are working on their own plans to "awaken the religious consciousness of the unaffiliated."

Then Rabbi Opher declares that his organization "has not received enough financial support to enable it to undertake such activities for the benefit of American Jewry." He then refers to the tragic situation in the American Jewish community where "it is easier" to secure funds "for defense agencies and charitable organizations than it is for religious institutions."

And so it is. Here are some comparative figures.

The Joint Defense Appeal, composed of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee last year raised over, and spent, \$4,000,000. Add to that the funds raised by the American Jewish Congress and the Jewish Labor Committee, and the enormous sum of over \$5,000,000 which was spent in defending the position of the Jews in the United States.

In comparison, the annual budget of the Jewish Institute of Religion which has provided over 200 rabbis for the U. S. Jewish community, is \$150,000.

In the case of the Synagogue Council, the income was \$10,136.

The fault is not all that of the Jewish community and no small part of the blame for this situation rests with the religious leadership.

That this leadership is gradually awakening to the competitive situation in the Jewish community as far as funds go, can be seen from the ambitions and energetically-pushed drive of the Jewish Theological Seminary of \$1,750,000 for 1948.

Perhaps Judge Proskauer has an answer to the money problem. He is against a democratic agency which would have the authority to bring some order and justice into the chaotic situation in which defense not only has priority over Judaism, but that priority is on the basis of about five or more to one.

If there were such an agency as Judge Proskauer opposes it might say to the JDA that the nurturing of Judaism in the U. S. is a form of defense too, and some of the \$6,100,000, 1948 quota of the JDA should be allotted to the Synagogue Council.

But let's stop dreaming.

What we're after is an adequate budget for the Synagogue Council. Its first step should be this: Go to a Jewish man who has made over a million dollars and to whom the prospect of another half million a year is no longer exciting. If this man has been denied his name in the papers as a president of the United American Jewish Society, then make him the lay president of the Synagogue Council. But fundamentally his job will be to raise \$100,000 a year for the Synagogue Council.

If this is done, and The Post will gladly furnish the names of prospective candidates for this job, the money will be forthcoming. The Post makes only one stipulation—that in at least two representative Jewish communities, this plan for synagogue affiliation be tested.

## Mr. Shiman's Paper

THE many points raised by Daniel Shiman in his paper read before the General Assembly of the Council of Jewish Federations and Welfare Funds in Chicago Sunday cannot be covered in this editorial, but the principle service Mr. Shiman's paper, and others like it, can perform, should be pointed out.

Five years ago, three years ago, even last year, the complaint Mr. Shiman voices—that the national agencies are doing almost what they please without consulting the people they purport to represent—would have caused an uproar. Sunday, Mr. Shiman's paper brought forth immediate denials from representatives of some of the agencies he criticized but the general run of delegates were content to nod agreement, recognizing that large strides towards eliminating many of the ills, have been and are being made.

Gradually, and in most cases grudgingly, the national agencies are coming into the fold. They are being forced to concede that they are not favored with "divine right," and that they must conform at least outwardly, to

many of the legitimate demands of the local communities.

The Post does not agree with some of Mr. Shiman's criticism and approves of even fewer of his corrective recommendations. But it does agree with Mr. Shiman's theme and motivation. Bring the areas of disagreement between the national agencies and local communities into the field of discussion. Throw the light of day onto the situation, and many reforms will follow almost automatically.

It is a pity that what Mr. Shiman said will not be broadcast more widely. The Post suggests that the paper might very well be sent to all the federations, welfare funds and community councils for discussion by those groups, after however, the CJFW board has itself studied the paper thoroughly and made recommendations and suggestions.

The time of taxation without representation in the American Jewish community has passed. What is needed now is some form of control without harmful domination.

## The New Look In Civic Defense Tactics

THOSE who have followed the antics of some of the civic defense agencies have noticed that like the women's fashions, the civic defense agencies annually change their tactics, and with almost as little reason.

What most of our national civic defense agencies have heretofore been inclined to pooh pooh as unimportant in the realm of anti-Jewish activities, was raised almost to the head of the list by Dr. John Slawson, of the American Jewish Committee, when he stressed the significance of social anti-Semitism.

Giving full credit to Carey McWilliams, whose article in Commentary he said explained a dilemma he hadn't been able to figure out in all his years in the fight on anti-Semi-

tism, Mr. Slawson declared that social anti-Semitism—the excluding of Jews from clubs and organizations and resorts and hotels—led to the exclusion of Jews from industry and other important phases of the national economy.

This new line sounds reasonable, but it sounded just as reasonable to pooh pooh exclusion from country clubs a few years ago.

One of these days, the civic defense agencies are going to discover Judaism, and then eyes will be popping out all over New York when what was repeatedly insisted on over centuries of Jewish existence is found to be the best defense and the best offense against anti-Semitism—just being a good Jew.

## Current Comment

**Blotters Ridiculed By The Congress Weekly As Good-Will Aids.**—On our editorial desk we have a rather sizeable collection of blotters with "goodwill" and inter-faith" messages and slogans, mailed to us by Jewish agencies concerned with intergroup relations. We must confess, however, that we have never been able to appreciate their particular purpose or function. It is therefore with deep disappointment

that we record the failure of our latest attempt to solve their mystery. Exhaustive scientific tests we have conducted fail to reveal any appreciable difference between the absorptive capacity of goodwill blotters and the ordinary variety. We fear that our bafflement will end only when the universal use of ball-bearing pens will completely eliminate all forms of blotters.

## THE COLUMN WITHOUT A NAME

BEFORE I went to Palestine I did not think there was such a thing as Jewish art or talent. Here I saw that our people were talented. Their works were their own, not imitations, and with very little outside influence. I don't know if I will live to see the greatness in Jewish art that the future holds, but I do know that if we are allowed to live undisturbed, an organic Jewish art will be developed.—Mordecai Ardon-Bronstein.

IT WAS A cold Friday evening in November several months ago and the snow was falling. Naturally none of us were too disappointed when the attendance at Friday evening services was smaller than usual.

However the next day it was equally cold and dismal. But over 65,000 people attended a University of Minnesota football game at Memorial Stadium, the largest crowd in the Stadium's history. . . .

Is a severe cold, acquired in a windswept football stadium, any less a cold and any less miserable than a cold acquired supposedly when stepping from a warm house into a warm automobile and across a few feet of cold sidewalk into a warm Temple—comfortable both physically and spiritually?—Rabbi Saul B. Appelbaum.

DURING the blizzard in New York, I shivered up to the Times Square newsstand to buy a Daventport Times. My blood quickly came to a boil on reading of a social evening at the home of, shall we say, the Mendelovich family which was so flagrantly featured in the social column. They were entertaining the X. Lubavitchers, from Jewsnottwantedville. Assembling in the Christmas decorations were the Mesdames Steinberg, Ginzberg and Rudavsky, who set the table with Christmas greenery and red tapers!

I have yet to read where the O'Malleys will fete the Kennedys upon the arrival of the Fitzpatrick's, and set the table with matzoh, gefillte fish, and chrores in keeping with the Passover festival season.—Rabbi Oscar Fleishaker.

## HUC Institute To Study How To Use Psychiatry

**SPECIAL**  
CINCINNATI.—A pioneering step in evaluating the growing relationship between psychiatry and religion will be taken by the Hebrew Union College, when a series of institutes will be held here Feb. 12, 1, 19, and 21 and March 1, 4 and 8.

Dr. Maurice Levine, professor of psychiatry and head of the department of psychiatry, College of Medicine, University of Cincinnati, who is director of the Institute, said that consideration will be given to the possibility and methods of incorporating some aspects of psychiatric thinking into the curriculum of a divinity school.

The speakers are Dr. Maurice Levine, Dr. Robert P. Knight, Dr. Joshua Loth Liebman, Dr. Erich Lindemann, Dr. Karl Menninger, Chaplain Robert Preston, Dr. Carl A. L. Binger, and Dr. Sol W. Ginsburg.

## Dr. Gilbert Dies

CHELSEA, Mass. — Dr. Maurice Gilbert, one of the leading physicians in this city, died here at the age of 60 after an illness of several months.



Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

### Funds Not Sufficient To Implement Mann Plan, Rabbi Opher Avers

Editor, National Jewish Post,

We took note of the two recent editorials which appeared in The Post in which you chide the Synagogue Council of America for its failure to stimulate religious affiliation and practice among the Jews of the country.

It would seem to us that before you criticize the Synagogue Council, which is a coordinating agency, you might take its constituencies to task and their failure to "attend to the needs and requirements of Judaism as such on the American environment." The Union of American Hebrew Congregations has just begun to work on a long-range plan to awaken the religious consciousness of the unaffiliated among us. Similar plans have been undertaken by the United Synagogue of America. The Rabbinic

Council of America has also been working on plans to disseminate their interpretation of Judaism among the unaffiliated in our midst.

The Synagogue Council of America might very well serve as an agency guiding and coordinating such activity and it is clearly within its scope "to activate interest in the synagogue, to spur attendance, to make studies and surveys, to encourage affiliation," to work out plans which could be used by local communities for these purposes in the same manner as the United Church Canvass provides promotional material and program suggestions for local churches. Unfortunately, the Synagogue Council has not received enough financial support to enable it to

undertake such activities for the benefit of American Jewry not only religiously but also in terms of public relations and of simple survival.

Unfortunately, it is easier to gain the support of the Jewish communities for defense agencies and charitable organizations than it is for religious institutions. This is true locally as well as nationally. An organ such as yours could help considerably in educating our people to the fact that "man does not live by bread alone" and a people could not survive with any degree of self respect on material and physical resources alone.

RABBI AHRON OPHER  
Assistant to the President,  
Synagogue Council of America,  
New York, N. Y.

### JEWISH SITUATION AT NORTHWESTERN BETTER THAN STUDENT'S ARTICLE SHOWS

Editor, National Jewish Post,

Not so long ago I read an article in your paper concerning "Jewish Life at Northwestern," at least that is what the article was supposed to be about according to the headline. A further explanation to the article said that this was part of a series. In order to prevent, if possible, a repetition of injustice and correct some false impressions created by the article I am writing you.

The idea of your series is basically sound. It could give worthwhile information to the public. The purpose was, I am sure, constructive in nature. This purpose was however ruined by a reporter who felt it more important to display his journalistic abilities, gained in our "J" school I suppose, than to print the facts and then comment on them.

Briefly, I will try to tell about the "Jewish Life At Northwestern." Since I lack the ability to write "colorfully" . . . my description may be rather dull. But I assure you it will be accurate, more extensive, and fairer.

First of all there are several Jewish organizations at Northwestern University. These organizations are two sororities, Alpha Epsilon Phi, and Sigma Delta Tau; two fraternities, Phi Epsilon Pi and Tau Delta Phi; a local club, Praetorians; and a Hillel foundation. I am not going to say much about the fraternities, sororities, and the club other than mention that they are composed of Jewish 'boys and girls.' The contribution of these groups to Jewish life could be an interesting discussion with many pros and cons, but when one discusses this topic he gets away from the original topic "Jewish Life at Northwestern" and begins to discuss "Fraternities and Sororities-Pro and Con," which is exactly what the article you printed did.

The one remaining organization is the B'nai B'rith Hillel Foundation, directed by Rabbi

Samuel Teitelbaum, who in my estimation has done a grand job of putting Hillel back on its feet here. Hillel is working under a handicap insofar as it doesn't have a house of its own to have activities in. In spite of this there are 430 members of Hillel from a possible 700 or so enrollment and the membership drive is still on.

If one will consider the Jewish students at Northwestern as a community then the following information I give will be of value for comparison purposes. Hillel has quite a wide program, and one should realize that these activities exist only because there is some demand for them. On Mondays there are luncheon discussions which are attended mainly by commuters and independent students on campus because of lack of room and the fact that the houses (Jewish) serve meals.

On Fridays there are usually services. The attendance is about 60 to 100, which is roughly ten per cent. This can be improved of course, but then a look at church attendance in any community will show this is average or better.

Throughout the year Hillel also sponsors other activities which are Jewish in nature. These include observance of holidays, courses in Jewish studies, and such things as Jewish Bookweek Exhibits, a musicale for Jewish Music Week, a welfare drive to raise money for Jewish charities, and sponsors a chapter of IZFA (Intercollegiate Zionist Federation of America).

Briefly then, I think it is possible to say that our "Jewish community at Northwestern" is typical of most Jewish communities, limited mostly by the fact that the members of our "community" must pursue their college studies.

LES LEVIN  
2023 Orrington  
Evanston, Illinois

### RABBI ASKS APOLOGY FROM SEGAL; TELLS HOW JEWISH GIRL WAS BEATEN

Editor, National Jewish Post,

I must protest the ridiculous column of Al Segal concerning Christmas carols and the recent Bildersee controversy in New York. Mr. Segal, unacquainted with the situation, leaps on Dr. Bildersee and his supporters with both feet, completely failing to realize that Dr. Bildersee acted only after mature and deliberate judgment.

To begin with, the student body of the schools under Dr. Bildersee's supervision are overwhelmingly Jewish. Most principals had realized this special factor and had celebrated the season with attention to Chanukah as well as Christmas. A few overzealous principals and teachers did not.

The whole matter came to a head last year when a Jewish girl, refusing to join in a carol in her class, was ordered from the room by the teacher. After school was over a group of her classmates beat her because her refusal was an "insult to their religion".

Dr. Bildersee was hoping to avoid another such affair. Mr. Segal who loves the entire world very much more than he does the rabbinate, has offered in his undistinguished prose a gratuitous insult to a capable and thoughtful educator. Apologies are in order.

A BROOKLYN RABBI  
Brooklyn, N. Y.

### Joins In Disgust At Al Segal

Editor, National Jewish Post,

I wholeheartedly join the expression of disgust uttered by George L. Gans with regard to the trash offered by your columnist Al Segal. I can not understand how a paper like yours that propagates active Judaism can allow a column on its pages that contradicts everything that is recommended in your paper and by your editorials. The glorification of an "empty bag" Judaism in "Dorothy's Taking A Vow" and the propagating of Christmas Carols as part of Jewish education is more than one can digest.

It would serve your paper better to let the space blank rather than to present a viewpoint that contradicts your own editorials and adds to the confusion and bewilderment of the "innocent" reader.

DR. HUGO MANDELBAUM  
2538 Edmuhurst Ave.,  
Detroit, 6, Mich.

### TELLS REASON WOMEN NOT ELIGIBLE TO BE CALLED UP TO THE TORAH

Editor, National Jewish Post,

Those ten back issues of The Post arrived today, and I have been having myself a "chazirish tug" reading them. Among the various subjects on which discussion has gone on from issue to issue, is the matter of calling women up to the Torah reading. Various remarks have been made about this, but none of them have come to the point, but just skirted around it. "Agag walking delicately" had nothing on them. Well, I will come to the point, if nobody else will. What do I have to lose? As to your printing it, that's another matter.

The Jewish religion has as one of its pillars the matter of "taharas ha-meshpocha" — family purity. In Europe no Jewish community was without its ritual bath for the use of women at the termination of the period of "nida." In Budapest, I am told, the liberal temple erected a mikva that cost over half-a-million crowns.

Nor was this unusual. In America, alas, false shame has prevented discussion of this vital principal. Among the rules regarding women at these times is that they do not approach the Sefer Torah. Naturally, we are reluctant to ask so personal a question, therefore it is not customary to call up women to the Torah.

All this talk about "equality" is pointless. I am a Yisroel: There are certain functions at which both the Cohen and Levi

take precedence over me. Were the Temple to be restored in my days (which G'd grant) I could never expect to discharge either priestly or levitical functions.

Am I to complain because this arrangement lacks "equality?" Chas. V'shalom — science and peace—the Torah has designated the duties of Yisroel, Cohen and Levi, and why should I not be content? So it is with men and women. And by "Torah," I include of course, Bible and Talmud.

Women who wish to promote Judaism have so much waiting for them to do! Work on behalf of education of children, organizing and participating in classes for Jewish knowledge, promoting understanding and observance of Shabbos, Kashrus, and taharas ha-meshpocha—all this, and so much else, needs the helping hand of Jewish women. Are they going to pass it all up because they can't have an aliyah?

The Talmud tells of a prospective convert who yearned for the unattainable privilege of wearing the vestments of the High Priest, and refused to become converted unless this position was promised him. The wise men told him, "David, King of Israel, could not wear these vestments. Why should you require them?" and he changed his mind, and was comforted. Let the "eshes chayil," the woman of valor, be comforted also.

A. A. DAVIDSON  
Yonkers, 5, N. Y.

### MR. TRAVIS SEES COUNCIL FOR JUDAISM KEEPING JUDAISM ALIVE IN U. S.

Editor, National Jewish Post,

In reference to the NJP editorial of Jan. 9 concerning The American Council for Judaism, this is my reaction as an individual in Israel who is also a member of the Council, whose views are his own responsibility.

(1) There can be no compromise with "Zionist Totalitarianism" (as expressed by Dr. Judah L. Magnes) either past, present, or future. Zionism is a political cancer which is running wild in all Jewish circles proscribing all those who oppose Zionism and providing anti-Judaism with explosive ammunition to destroy the position of the Jew everywhere on the globe. The Zionist who glibly calls all anti-Zionists as "Anti-Semites" is the greatest anti-Jewish force in modern times.

(2) The UN decision of Nov. 29, 1947 was a paper decision, not an actuality, regardless of the blindness among political Jews whose wishes are father to the thought. The partition of Palestine, on paper, has not settled any problems—on the contrary, it has created new and more terrible ones.

(3) Atheistic Soviet Russia, hereditary enemy of Zionism since 1917, as a rival political force, has blessed the new chaos

in the Middle East by a major gesture of false cooperation in the UN decision of Nov. 29, a move leading direct to international civil war, the destruction of any so-called "Jewish" state, and the permanent loss of any possibility for a Jewish home land in our generation. The hand of Esau has been triumphant over the voice of Jacob.

(4) Prior to the UN decision of Nov. 29, priority in admission to Palestine was given to Jewish displaced persons from Central Europe. We now learn (Boris Smolar, NJP, Jan. 2, 1948) that "Oriental Jews will have to be given priority in admission to the Jewish state." The reaction of the Arab world to Palestine partition is to place in jeopardy 800,000 Jews who are hostages to the Arab world. Zionism has not settled the problem of Jewish displaced persons. Zionism has created new problems for Jewish displaced persons where none existed before.

(5) According to the NJP (Dec. 19, 1947) "It is estimated that Baghdad Jews have already contributed more than \$2,000,000 to the Arab war fund. Is there more damnable evidence necessary to prove that nationalistic Zionism is a disruptive force in

the normal Jewish life of the world? The great schism in Jewish modern times is the result of the invasion of politics into the realm of religion. The result is now the pitting of Jew against Jew all over the world. The political Jew casts epithets against the peaceful non-political Jew who refuses to follow the political Jew in the latter's blind onrush to destruction. Today, the peaceful non-political Jew in the Arab world, a fixture for centuries, is now being forced by extortion, on the pain of his life, to help destroy his co-religionists in Palestine.

(6) All over the United States are members of the American Council for Judaism who are taking a negative stand for a revival of Reform Judaism in America that goes back to the Constitution of Reform Judaism, The Pittsburgh Platform of 1885, and to the inspiration of Rabbi Isaac Eliezer Wise and the great theologian Dr. Kaufman Kohler. The American Council for Judaism is the greatest positive force in America for keeping alive, against Zionist pressure, a non-political integrated religious Jewish position, in the American sense.

(7) The American council for Judaism is fighting against all political Judaism that infects America's thinking with the can-

(Continued on next page)



## Lewis On Books

By DR. THEODORE N. LEWIS

"SHYLOCK AND HIS DAUGHTER", A Play based on the Hebrew Novel, By Ari Ibn Zehav. Yiddish Art Theatre.

**F**EW literary productions have done as grave and as permanent damage to the Jew as has Shakespeare's "The Merchant of Venice". Excepting for the Crucifixion story, almost nothing has served to defame and malign the Jew more than Shylock.

A gifted and bold Palestinian novelist, Ari Ibn Zehav, has had the courage to revise the vicious and dishonest portrait of Shylock in a successful and daring novel entitled "Shylock and His Daughter". The book has been made

into a play which the Yiddish Art Theatre has presented during the current season. Mr. Maurice Schwartz gives the role of Shylock an inspiring interpretation, portraying this old Jew as an outraged and wounded soul, suffering in silence cruel injustice and shocking oppression, together with his people, at the hands of those who profess a gospel of love!

**BEFORE WRITING** the novel the author spent years in studying the history of the 16th Century during which Shakespeare wrote "The Merchant of Venice". The reigning pope, Paul IV, was an inveterate enemy of the Jews. His cruel edicts constitute the precursor of Hitler's Nuremberg laws, which follow in detail the Papal pattern.

Every honorable pursuit was denied the Jews, except that of money-lending. After 6 o'clock they were sealed in behind ghetto walls, closely guarded. The employment of non-Jewish servants was prohibited. The yellow badge on the garment was compulsory, and Jewish girls were further disgraced by being compelled to wear the symbol of harlotry, namely the yellow veil. In addition to these constant insults and

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humiliations, Jewish books were regularly confiscated, and Maranos were frequently burned to death in the public square for the terrible crime of having returned to Judaism. Had Shakespeare been eager to present historical truth, he would have made Shylock a Christian. For Christians alone behaved in the 16th Century towards Jews as Shylock is alleged to have done!

**WHILE ADHERING** to the plot, an ancient story with a Christian as the villain, Ari Ibn Zehav depicts the deep Jewish loyalties of Shylock, his personal grief and sorrow at the suffering visited by the Church upon his people and his religion. Not only personal indignity, but the defamation of his people, and his faith, weigh down Shylock. When, in addition, the Church robs him of his only daughter, Jessica, his cup of sorrow is filled to overflowing and his anger becomes literally a flaming fire.

The play opens at the ghetto gate of Venice in 1559, as the Jews are preparing for the Passover. Morro, the youthful son of a martyred friend of Shylock, whom he intends for his daughter Jessica, sought by Lorenzo, the Christian clerk in his bank, learns promptly the true plight of the Venice Jewish community. Bitterly does Shylock lament to him that "If I did not bribe them with a bag of gold each week, the ghetto would have long ago been demolished. Hope and bribery are our sources of strength".

Antonio, the "hero" we meet in the third scene, proudly announcing that "to no one has he ever shown a wrathful countenance, except to the Jew . . . and when I come upon the Jew Shylock . . . I feel my bosom swell with hate and scorn . . . my hatred for them is in my blood, a heritage of my generation". Noble Christian sentiments indeed!

**ANTONIO NEEDS** three thousand ducats to lend Lorenzo, for the latter to bribe the Christian gate keepers, in order to facilitate his marriage to Jessica, and her conversion to Catholicism. Upon the request for a loan, Shylock angrily exclaims, "Only a few weeks ago you called me dog, base usurer, exploiter—you spat at my Jewish Gabardine . . . What answer shall I give to one who mocks me, rails at my beard and earlocks, and calls me base dog? Your heart is envenomed with hatred against myself and my people. Gladly would you burn us here, as your cardinals have burned our martyrs in the Papal States. Can a dog lend three thousand ducats?"

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on the ground that "it was not built to be given as a pawn to a Jewish usurer", Antonio suggests in bitter jest that a contract be drawn up in which "the debtor forfeits to the creditor a pound of flesh from his breast, cut nearest his heart". Deeply offended, Shylock exclaims: "Not only do you torment us with ghettos and Inquisition, you seek to demean us by mockery and derision. You call me base cur, and I am ready to lend you three thousand ducats, gratis, on the mere credit of your bond. And you, in order to inflict hurt on myself and my people, are desirous of making this loan into a sport and a mockery".

**A DEEPLY STIRRING** scene takes place in a prison in Rome, where the Holy Inquisition—what an adjective—torments Jews. In the company of her beloved who plots her conversion, Jessica is shown the torture chamber and hears the groaning of the innocent victims of the Inquisition. Supplications of Rabbi Nehemia, cause the Cardinal to declare that "The Book of Psalms should have been burned not the Talmud—These prayers of theirs are stronger than the flames of the Inquisition". What remarkable truth!

The climax of the play is, of course, the court scene presided over by none other than Cardinal Roberto himself. Shylock enters as an excommunicated Jew, disowned by his people after he refused to cancel the bond, for the sole reason that the money was used to rob him of his Jessica! Asked by the Cardinal why he is not ashamed of his behaviour, he replies bitterly, "If you, holy father, are not ashamed to stand, rolling your eyes to heaven, while Jews are being burned at the stake, I surely do not have to be ashamed to demand what is due me."

Denounced as a "beast, blood-thirsty beast, lusting for human blood", Shylock reacts with fury, fiercely replying to the Cardinal, "Who turned me into a beast? You. But beasts are kinder and

(Continued on next page)

### Freedom of the Press

(Continued from preceding page) cer of a separateness, a false nationality consciousness and the pseudoracialistic conception of the Jew in modern society everywhere. A religious Jewish life in the United States cannot have its roots in a foreign political state. If you regard that as a negative position you can make the most of it.

(8) Against the philosophy of The American Council for Judaism I quote from the great apostle of Zionism, Ludwig Lewisohn, as editor, The New Palestine, official organ of the ZOA, (The National Jewish Monthly, April, 1945), "A Jewish State—Or Else The Destruction Of Our Whole People!" and his premise, etched in acid: "There are two kinds of countries in the world today and only two! Those who want to get rid of their remaining Jews and those who will let no Jews in." My answer is that the destruction of the Jew comes when he attempts to sell his heritage, a religious one, for a political mess of pottage.

MAURY M. TRAVIS  
Houston, Tex.

## I Think As I Please

By CARL ALPERT

### Britain Does Not Intend to Leave Palestine

**F**ROM the very day when Britain put the Palestine problem before the United Nations, and all through the U. N. proceedings I have consistently maintained that the British never had any intention of getting out of Palestine. Despite every statement they made to the effect that they were only too glad to wash their hands of this vexing problem, I have insisted that their words were not to be taken at face value. And again today, though the Colonial Office threatens that the disorders in the country may make necessary a more rapid evacuation, I want to go out on the proverbial limb with the unequivocal statement that Britain does not want to leave Palestine, and unless compelled to do so by the U. N. or the United States, will not do so.

The pattern of British intentions is daily becoming more and more clear. For one thing, it might be well to go back a few months and examine a good many of those oft-repeated statements about leaving the country. Close reading will reveal that up to the adoption of the partition plan by the U. N. Britain never spoke in terms of troop evacuation. What misled most observers, and certainly most Zionists, was the assertion that Britain was prepared to surrender the mandate.

But surrendering the mandate is something quite different from leaving Palestine. The mandate is a document under the terms of which Britain justifies its presence in the country. The mandate also places certain very clear obligations on the mandatory power with respect to the establishment of a Jewish Homeland, and while the Colonial Office might flagrantly violate those obligations, their existence, about which Zionists constantly reminded the world, proved most embarrassing.

**THE IDEAL SOLUTION** from the British point of view, therefore, was a turn of events whereby the mandate would be terminated, and with it all legal pretense of helping the Jews. The clever Mr. Bevin was prepared to stake his reputation on the expectation that no satisfactory plan would ever be adopted to replace the mandate, and Britain would thus be left in power and in control without any further encumbering obligations. Whatever moral and historic justification the Jews might still have, their modern legal claims would thus be seriously undermined.

Perhaps you may recall how close the British came to achieving this goal. The recommendation that the mandate be terminated was offered unanimously by UNSCOP, and no doubt could have passed the international tribunal without difficulty. It was the substitute plan to partition the country and establish independent states, which met with objections and which finally squeaked through only as a result of insistent American action. At this point Bevin was defeated, but he had not yet lost. All that remained was to demonstrate that partition could not work, the plan would collapse, and Britain would stay on "to maintain peace," but this time without the mandate. For that is one promise the British intend to keep: they will surrender the mandate come what may, and then remain in the country to impose their own plan.

**THE BRITISH** have a plan. It calls for the setting up of a federal government, with constituent Arab and Jewish provinces. The state will be Arab controlled and British dominated.

Britain is not withdrawing from the Middle East at all, as some have imagined. To the contrary, she is seeking to strengthen her influence in that area, but instead of remaining as lord and master over scattered colonies, in the old imperial tradition, a system which drained on Empire resources for the subjugation of constantly rebelling peoples, she has taken a page from the Soviet book and is engaged in setting up puppet governments. Let the Arabs bother their own heads with the thankless and unpleasant job of day to day administration; all that Britain requires is treaty arrangements whereby economic and military rights are obtained. Thus with less worry and annoyance and expense Britain could maintain the economic and military strength of its Empire even while it seemed to be cutting that Empire to pieces. Study the treaties which Britain has with India and Pakistan. Study the terms of Transjordan's "independence." And note the little revolution brewing this week in Iraq at the terms of a treaty which will in effect make Iraq a vassal state, retaining only a hollow shell of national freedom.

Britain is operating on the premise that partition will fail, and therefore must do everything possible to make it fail, as witness British day to day policy in Palestine. Then, when the mandate is terminated, by act of the U. N., Bevin will set up his "compromise" plan, and at once enter into another of his chain of protective treaties with the new Arab government.

This will be the course of events—unless the United States government departs from its present role of silent collaborator.



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## The Guide Post

A GUIDE OR AID FOR USE OF THE POST

By DR. GERSHON GELBART

### Why We Hate School

ELSEWHERE in this issue, a child psychologist discusses a most interesting subject under the heading, "Suppose They Don't Like School." Parents should read this article. But children should read it too. Especially Jewish parents, and Jewish children.

Some Jewish children do not like their Hebrew School or their Sunday School. All sorts of reasons are usually given for this dislike. Taking your own school as an illustration, do you think these are the real reasons, or mere "rationalizations?"

1. Is your school an orderly school, the kind where everybody knows what he is expected to do?
2. Do you feel that you are learning something worthwhile, provided you make the necessary effort?
3. Do you feel that your teachers on their part, are making an earnest effort to make your school work interesting?
4. Do you feel that your parents and the parents of your friends are doing all they can to cooperate with the school?
5. Are your parents among those who permit themselves occasionally to say an unkind thing about your school and your teachers? Why is that an undesirable attitude?
6. Do your parents think it unimportant to help you practice in your home the things you learn in school?
7. In your class, there may be one or two pupils who "do not like school." Analyze their "gripes." Is the school really to blame for them?

### A Leader Speaks Out

IN a letter to the New York Times, Judge Proskauer writes that Palestine is "a state where Arabs do not dominate Jews and Jews do not dominate Arabs. There is a great basis of goodwill between right-thinking Arabs and right-thinking Jews in Palestine, upon which the structure of the two states can be built."

1. In answer to what charge does Judge Proskauer make this reply?
2. Are the Jews in America to be citizens of the new Jewish state in Palestine?
3. When Judge Proskauer writes, "This is not merely a pro-Jewish position. This is a pro-American position and a pro-United Nations position," to what demand made by him does he refer?
4. Judge Proskauer is the president of what important organization?

### Fame Comes to a Rabbi

Rabbi Joshua Loth Liebman has earned nationwide fame by his book, "Peace of Mind." Read about him in "Our Film Folk" column.

1. What, do you think, accounts for this book becoming a best-seller? Does it teach how to make a lot of money?
2. Is there a copy of this book in your congregational library? In your community center library? In your public library?
3. Dr. Liebman serves as a rabbi in what city? From which rabbinical seminary did he graduate?
4. Secure a copy of the current Look Magazine and of the Ladies' Home Journal and read the interesting articles about Dr. Liebman.
5. Do you think that the writing of a book such as "Peace of Mind" is in line with the functions of a rabbi?

### More Babies

Mrs. Isaac Gilman, national co-chairman of the SOS, has issued a call for assembling 40,000 layettes for immediate shipment.

(Continued on next page)

### Lewis On Books

(Continued from preceding page)

more merciful than you! Beasts do not force Jews to conversion. . . . Beasts do not build Ghettos." And to his plea for mercy for Antonio, Shylock retorts, "For the martyrs put to death by Torquemada, for those buried alive in prison-graves, for those who died in the Inquisition flames, for all the innocent souls who have been tortured, strangled, drowned, slain by the sword, for the theft of our children's souls, for the honor of Israel trampled in the dust by viciousness and brutality, I raise my hand in vengeance against one preacher of Christian love!" Would that Shakespeare's Shylock had thus spoken.

LECTURED by Portia about righteousness and justice, Shylock exclaims angrily, "Why do you not demand that the slave trade be abolished? Is not a slave a human being like yourself?" Taunted about being kind and merciful, he wrathfully explodes: "Did the Merchant of Venice contemplate kindness and mercy when he led my daughter to apostasy?" Shylock's offer that he "return my daughter to me

and I will destroy the bond" is instantly rejected by the Cardinal, who proclaims that "the laws of the Holy Church prohibit a convert unto all generations from returning to the Jewish faith."

As preparations for execution of the bond continue, Shylock, the Jew, suddenly cries, "I cannot shed blood—I am a Jew!" The news that Jessica has returned to him, not in life, but in death, then reaches him through Morro. The bereaved father, the loyal and proud Jew, then cries out exultantly, "I praise Thee God for Thy loving kindness!"

The play has created a deep and lasting impression in New York City both in Jewish and non-Jewish circles. Mr. Schwartz's performance of Shylock is unforgettable, one of the most inspired of his illustrious career on the stage. The entire production is now preparing for the "road" and will be shown with Schwartz as Shylock in the larger cities. If at all possible to witness the performance, I hope the reader will do so. If impossible, I urge him to obtain a copy of the play rendered into good English by Abraham Regelson, and published by the Yiddish Art Theatre.

## THE JUNIOR POST

RUTH PALLER  
Editor

### Letter Box

Tamara Elaine Miodour, 5056 N. Albany, Chicago, 25, Ill., age 10, writes that her hobbies are collecting playing cards, post cards, and birthday cards. She likes to visit the college of Jewish Studies and other interesting places. She belongs to a Young Judean Club and also to a club called the Nudnicks. She would like pen pals.

### Fund for Raymonde

Thanks to Mrs. Esther Bloom, 924 N. Shartel Ave., Oklahoma City, Okla.

\$121 is needed to complete the fund of \$180 we agreed to send for the support of Raymonde, the French-Jewish orphaned child we have adopted in a Children's home in France. Please send contributions to Ruth Paller, Fund for Raymonde, 5610 Carrollton Avenue, Indianapolis, 20, Ind.

### Pets

Harriett Silver, chairman of the Junior Post League board of directors, starts off our new Pet Department with an article about her dog. Please, readers, send in short letters about your favorite pet.

### By HARRIETT SILVER

Do you have a pet? Perhaps, you have a dog now, or have had one at some time or another. Then, you can surely agree with me that man's best friend is a dog. It can bring happiness and cheer on the dreariest of days.

I have a dog who answers to the name of "Penny." She has rust-colored hair, and is part Collie and part Golden Retriever. We are much attached to each other and she goes practically everywhere with me.

She is sensitive at times and is extremely disappointed if she is not allowed to accompany me when I leave the house.

. . . A story, which will prove my point about her sensitiveness, happened when we first got her from a farmer near Elkhart, Iowa. We had just had her a week, when for some reason or other, she started chasing one of our cats all over. My aunt scolded her and said that what she had just done was very wrong, and she should never do it again. Penny seemed to realize that she was in the wrong, and she looked very troubled about it. She actually seemed a little mad. Then my aunt jokingly said, "All right, go back to Elkhart if you're mad." As I live and breathe, I saw this with my very own eyes! That dog took one look at my aunt, turned and walked down our front steps and went for a block before I could stop her and bring her back. The amazing part about it is that the direction she was headed was that of her former home! Oh yes, the cat and she are the best of pals now; they will even drink milk out of the same bowl. It really is a picture.

As much as I love Penny, I must admit that she has some naughtiness in her. I remember vividly an experience which happened to us one day. Oh, how well I remember! We were walking along when suddenly, we came to a house where some workmen had just laid a fresh new cement walk. It was, of course, still wet and Penny was curious about it as any normal dog would be. But did she stand afar and watch curiously? Of course, she didn't! The next thing I saw was several small paw prints that by some coincidence happened to be hers. I decided that at this time speed was essential and Penny took up the idea at once. I guess we were gone from that place faster than you can imagine.

I certainly hope that I haven't given you the idea that Penny is a very bad dog. On the contrary,

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Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

### GRANDPA AND THE WOLVES

"GRANDPA," David asked, "Have you ever seen a real wolf?"

"Yes indeed, I have," grandpa replied. "Haven't I ever told you the story about my adventure with the two wolves in Russia?"

"Two wolves!" Ruthie shrieked. "Big ones?" asked David.

"Mankillers!" Grandpa replied. "Oo-oooh, tell us about it, grandpa," begged the children as they settled themselves one on either side of him on the sofa.

"It happened the first year grandpa and I were married," grandpa began. We had a farm—a great big farm, more like a western ranch.

"Was it your very own?" asked Ruthie.

"No, we rented it because Jewish people were not allowed to own land in Russia. But we planted the crops, and bought the animals and machinery, and hired all of the farmhands.

"Well, one day, we got word that some hay had been stolen and I had a horse hitched to the buggy and went off to investigate. The place where the hay was stored was at quite a distance from our house.

"TO REACH IT, I had to cross a treacherous swamp. Everyone feared that swampy-forest because men and horses had been caught in it by quicksand and either drowned or devoured by wolves.

"However, in the past few years a good log road had been built across the swampland, and the old stories had been almost forgotten.

The new road was made of heavy logs cut from the trees in the surrounding forest. After the logs were laid in place one next to another like corduroy, earth was packed down over the top, and in the crevices to make a smooth road.

When I crossed the road, though, it was the time of the spring rains, and every bit of that earth had been washed away, so that the road was rough and bumpy. Every minute I feared my buggy wheels would break off.

"FINALLY, I reached the place where the hay was stored, made my inquiries and started for home. I was in something of a hurry because grandpa was alone in the big house, and I was eager to get back to her. But I did not dare to hurry the horse because I was sure that the buggy could not stand a fast ride over that corduroy road.

"We jogged and bounced along, the horse and I. A biting wind came up, and after awhile, I lay

she is just the opposite. I may be prejudiced in saying this, but I think she is simply wonderful.

### New Contest

A prize will be given for the longest list of great Jewish men whose first name was Jacob. Accompanying each name there must be a descriptive sentence. Send entries to Ruth Paller, Editor, Junior Post, 5610 Carrollton Ave., Indianapolis 5, Ind. All entries must be received by Jan. 31.

down on the floor of the buggy to escape it, letting the horse guide himself.

"All of a sudden, the horse stopped. He reared up on his hind legs and whinnied in terror. I jumped back onto the seat, and looked out. There on either side of the road, no farther from me than from this couch to the window, were two Russian timber wolves . . . man killers!"

"What did they do, grandpa?" Ruthie cried.

"THEY DIDN'T do anything. They just stood there on either side of the road and stared at me. 'What did you do?' David cried.

"What I did then, I wouldn't dare do now, believe me," grandpa said, "but I was a young man in those days."

"The horse was jumping and prancing in such fright that I was sure he would bolt and drag the buggy and me into the swamp beside the road. In that mud, we would be easy prey for the wolves. My first job was to quiet him.

"I slipped down from the seat and, keeping my hand on the reins, worked my way slowly up to his head and stood there talking comforting words to him and patting him. My voice and hands were quiet, but my eyes were jumping from one wolf to the other, and my heart was pounding.

"I STOOD THERE looking at the wolves, and the wolves stood there looking at me. At last, the whole thing began to seem funny to me and I said to the wolf nearest me 'Well what now?' Only of course, I said it in Russian because it was a Russian wolf.

"At that the wolf began to back away, down off the road into the swamp.

"That wolf backed up to a tree and began to sniff around just like a dog who had found something interesting. The second wolf, curious, trotted over to join its companion.

"In that moment, I jumped back into the buggy and let the horse go."

"Did you whip the horse to go faster, grandpa?" asked David.

"Whip him? He didn't need any encouragement. That horse flew so fast that the wheels of the buggy didn't even touch the log road. I'm sure of that because if the wheels had hit those bumps at the speed we were going, we would have been riding on the floor of the buggy, without wheels altogether.

"We rode like that until we came to a settlement and pulled up before the house of a Jewish man who worked for us. The poor horse was covered with white from his mouth to the tip of his tail."

"HOW DID YOU FEEL, grandpa?" asked Ruthie.

"Weren't you proud of yourself for being so brave?"

"I was too excited to think about being brave," said grandpa, but I can tell you that I was mighty grateful to the Almighty for keeping me safe so I could go home to grandma."



# NEW YORK

By M. Z. FRANK

TO ANSWER two letters to the editor about my column:

Mr. Epstein of Brooklyn asked me the other week why I don't keep my promise to survey educational and cultural institutions. I did not promise to do it in consecutive columns. If I did, my editor might get bored and write to me: "For God's sake, if you have no one else to go after, go after me." But I hope to come around to it by and by. Things do happen, and I have to comment on them.

There is in the same issue a letter from Mr. Rosenberg of Philadelphia, taking issue with me on the issue of interference by American Jews into the internal affairs of Palestine Jews. Mr. Rosenberg is right when he says there can be no finality in the question, but I did not say there was. Between judicious criticism and even judicious pressure on the one hand, and outright interference, wielding the dollar bill as a stick on the other, there is a difference.

What I mean is this: To shout that if this or that in Palestine is not to our liking, we must tell them off because after all we give the money—that is a practice which is conducive neither to the healthy growth of Jewish Palestine, nor to mutual goodwill between American Jewry and Palestine Jewry, nor yet to any rise in the moral and intellectual tone of those who shout. But to study the situation in Palestine beyond the customary gilded propaganda we get, and to form our judgment and express it judiciously—that is something else.

"What would I say," asks Mr. Rosenberg, "if the Irgun were to take over the Jewish State and introduce Fascism?"

Well, I'd frankly say that I don't like it and I would justify a certain amount of interference on the ground that the Irgun did not consult the wishes of the majority of the population. I would do the same if the Communists took over. But if either group came into power by majority vote, I'd have to take it, whether I liked it or not.

**MAYOR ISRAEL ROKACH** of Tel-Aviv is a case in point. He is the leader of a very small but powerful group in Palestine which does not approve of the present Jewish Agency, which refuses to take part in the elections to the Jewish National Council and which is the mortal enemy of the Labor Federation. Rokach hasn't much use for the General Zionists of Palestine and they haven't much use for him. What Labor Zionists say of him is about as complimentary as what he says of them.

But he is the mayor of Tel-Aviv and he is a good mayor. Despite all the charges brought about him—that he is a British appointee, that he hasn't held any city elections for fifteen years, that he is a poll-tax mayor—nobody has ever said he has been a failure as a mayor. The people of Tel-Aviv accept him, and so do we. So far as we are concerned, he is the mayor of the only all-Jewish city in the world, which is the pride and symbol of our energy and enterprise, and he fills the bill very well.

Israel Rokach came here together with Abraham Harzfeld, who is one of the pillars of the Jewish Labor Federation, on a joint mission for the Jewish National Fund. It is good to see two such bitter opponents work together in a common cause. But Rokach has the added glamor of being the mayor of Tel-Aviv.

I SPENT an interesting hour and a half with him. The only reference to his lone-wolf politics was in his remark that he believed in loyal co-operation with the Agency Executive despite his differences with it.

Mayor Rokach has been to several cities and has been given a rousing welcome by Jews and non-Jews. The mayor of New York has placed at his disposal the city engineers and pretty soon the Port of Tel-Aviv will be built by the Engineering firm which looks after the port of New York. He is rather agreeably impressed with American Jewry, with its warm sentiment for Jewish Palestine, with the readiness of Jews everywhere to help in building the Jewish State. He is not so pleasantly impressed with how much the Jews of America know about Palestine.

Cross my heart, I did not put any leading questions to him, but he said it himself—that there is an awful lot of Zionist education to be done in this country.

Mayor Rokach thinks there is a great deal to be done to utilize the tremendous sentiment for Palestine among American Jews. He thinks the approach is not varied enough (I agree with him: everybody has been shooting the same line for years). He found a warm feeling for Jewish Palestine both among the masses and the wealthy Jews which we haven't begun to harness fully. I think he is right.

He is planning—and he is a man who usually ends up by doing what he has planned—to open a Tourist Bureau in Tel-Aviv, and he is sure thousands of American Jews will make use of it and, perhaps ten per cent will even stay, at least to do business.

As an engineer by profession, he is greatly impressed with this country's technological development. As a politician, he is impressed with the pleasant manner an elected officer in this country has with the electors. He thinks this is something Jewish politicians in Palestine ought to learn. Although I haven't been to Palestine, I have seen enough Palestine leaders and officials to say that I endorse his view most enthusiastically. Some of our Palestine leaders don't know how to crack a smile.

I agree with so much that Mayor Rokach has to say. But I don't agree with his politics.

"YOUNG MAN" said the Galician Jewish private in Yiddish to his officer, also a Galician Jew, when the latter reprimanded him for not saluting. "Tell me, young man, have you nothing else to worry about?"

And that is the question I should like to put to a reverend gentleman, who has been conducting a campaign for over a year

## Hear How To Handle Refined Anti-Semitism

Special

NEW YORK—A warning of "an alarming rise of what we call 'respectable' anti-Semitism," was made here by Jacob Grumet, former New York County Assistant District Attorney in charge of the Homicide Bureau, and chairman of the League's Civil Rights Division, at the second annual workshop seminar on anti-Semitism sponsored by the Anti-Defamation League and District Grand Lodge No. 1 of B'nai B'rith.

The all-day conference awarded Dr. Ernest O. Melby, dean of the New York University School of Education, the Citation of Merit, offered each year by the two agencies to an outstanding leader in the fight to curb prejudice and discrimination.

### Is Respected By All

Mr. Grumet described the new kind of anti-Semitism: "This type is a respected member of his community. His words and opinions carry weight. He is, frequently, more dangerous than the open and avowed anti-Semite."

"The solution," Mr. Grumet pointed out, "is two-fold: In the case of the greater number whose avowed anti-Semitism is based on ignorance and a failure to recognize the undemocratic nature of their prejudices, our task is one of education. But in the case of those who use 'respectability' as a facade to hide their real hatred for democracy, our task is to identify and expose them."

### Gives Agencies Credit

Frank N. Trager, national program director of the League, told the conference that the ADL is "creating a program that will affect the action and behavior of people, and, far more fundamental, that will affect the feeling of people."

Noting the trend toward open discussion of prejudice and discrimination he said, "These things are not accidental. If our agencies had not been hammering away year after year, reaching people where they are in terms of their own skills and their own interests, these 'miracles' probably would not have occurred."

**Davey Day, a former top flight, lightweight, may try a comeback, according to word from his home in Chicago. He hasn't been doing any fighting since he came out of the Navy.**

now asking Jewish writers to use the word "Israeland" for "Palestine" or "Jewish Palestine": "Zogt mir nur yunger man, mer kain daiges hot ir nit?" When the Jews of Palestine set up their state, they will decide upon a Hebrew name and upon its English equivalent for international use. I hope they will have better taste than to call it "Israeland"—it sounds awful. But if they do, I shall subordinate my sense of euphony to my sense of discipline, and use it, no matter how much it hurts.

**THE JEWISH STATE** is not yet, but the trouble it has brought us here already: the war in Palestine, the name "Israeland" and the fear of dual allegiance. What Zionists have to say about the latter is after all what you would expect them to say. But the difference between the way Judge Proskauer faces the issue and the way Lessing Rosenwald faces it is most interesting. On the one hand, you see a man facing a barking dog with a cane in his hand, a firm posture and a steely look in his eyes. On the other hand you see a little boy whimpering, with his teeth chattering: "Please, doggie, don't touch me, I'm a good little boy."

## The Guide Post

Continued from preceding page

to Europe.

1. Is a DP camp a good place for a baby to be born in?
2. What happened to most of the Jewish children during the Nazi regime?
3. Dr. Joseph J. Schwartz, overseas director of the Joint Distribution Committee, says about the Jews in Europe: "Fortunately, the birthrate is high." Do you agree with him that this is a fortunate thing?
4. Did you know that the initials SOS stand for "Supplies for Overseas Survivors"? What agency sponsors the SOS campaign?
5. Is there an SOS committee in your community? Who is at the head of it? In what way is your school helping in this work?

## Jews in Sports

(Copyright, 1948, Jewish Telegraphic Agency, Inc.)

By HASKEL COHEN



**BASKETBALL MISHMASH:** The biggest crowd in the history of pro basketball turned out at Madison Square Garden to watch the debut of Sid Tanenbaum with the Knickerbockers. Close to 18,000 spectators looked on as the Philly Warriors downed the home five. Tanenbaum, who made an auspicious debut with the Knicks a few days earlier in Washington, had a miserable night. Angy Musi, a leech on the court, hawked Sid all evening and the former N.Y.U. star was held to a basket from the field.

Barney Sedran, all time pro great, looked on and enjoyed the contest. Barney would like to get back into the game and thinks there is a brilliant future in the money hoop ranks for anybody who goes into Cleveland and promotes properly. He used to coach Angy Musi at Wilmington and got quite a kick out of watching his former star hold Tanenbaum to a basket. Barney called the plays as the two coaches, Joe Lapchick and Eddie Gottlieb, shuttled their players on and off the court.

★ ★ ★

**BERNIE OPPER**, former All-American at Kentucky, is moving to the Pacific Coast and hopes to land a coaching berth out there with the new pro hoop league that is being formed for next year.

★ ★ ★

Jackie Goldsmith back from Toledo is thinking of heeding the advice of Horace Greeley. Portland, Ore., in the Northwest League, has contacted him concerning a spot on their five and Jackie is seriously considering joining the far western aggregation.

★ ★ ★

Just when New York writers had convinced everybody in the east that Adolph Schayes was the best center in college ranks today, the big fellow put on a miserable exhibition against Colgate. As a result the N.Y.U. star may have lost valuable coach votes for the Annual All-American Team selected by the National Association of Basketball Coaches. In previous games Dolph had outplayed all his opponents by a big margin. His improvement was so rapid and marked that Joe Lapchick indicated he was going to select the youngster as his number one choice in the professional league's annual draft this March.

Nelson Bobb continues to rack up the points for Temple. He rarely tallies under twenty points per game. The Templers are looking forward to their return meeting with N.Y.U. The latter five humiliated the Philadelphia collegians shortly after Temple knocked Kentucky from the ranks of the undefeated.

## Agency Asks UN Body To Outfit Jewish Militia

Jewish Telegraphic Agency

**LAKE SUCCESS**—The Jewish Agency this week submitted a memorandum to the U. N. Implementation Commission requesting immediate steps for the recruitment, organization and establishment of a Jewish militia in Palestine consisting of between 30,000 and 35,000 men. The memorandum was drafted by Moshe Shertok and Aubrey Eban, Agency representatives in this country.

## Myers Reelected by CJFW

Jewish Telegraphic Agency

**CHICAGO**—Stanley C. Myers was re-elected president of the Council of Jewish Federations and Welfare Funds for 1948. Others re-elected were: vice presidents, Harold J. Goldenberg, Minneapolis; Robert J. Koshland, San Francisco; Samuel J. Schneirson, New York; and William Rosenwald, New York; secretary, Julian H. Krolik, Detroit; treasurer, Sylvan Gotshal, New York; and executive director, Harry L. Lurie.

## Back On Air Sunday With Rabbi Isserman

Special

**ST. LOUIS**—Dr. Leo Baeck will share the pulpit with Rabbi Ferdinand Isserman on the "Message of Israel" radio program at 10 a. m. Sunday over the ABC network. Dr. Baeck is president of the World Union For Progressive Judaism.

## Toll High In Bitter Battle

Jewish Telegraphic Agency

**JERUSALEM**—A bitter battle on the Jerusalem-Tel Aviv road marred the quietest week end in Palestine since the U.N. partition decision. The encounter, in which several hundred heavily armed Arabs and a large Haganah unit participated, resulted in casualties estimated at eight to 14 and two to 50 Arabs, depending on the sources of the figures.

## Positions

Advertisements in this section are a minimum of \$2.00 for four lines of agate (size used here) type and 25 cents for each extra line.

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